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ART. I.—*Reflections on Fever; intended to point out the Principles upon which a systematic and useful Method of Treatment might be established.* By ROBERT CALVERT, M.D. of the College of Physicians, London, Physician to the Forces, &c. &c. 8vo. Pp. 84. Callow. 1815.

OUR author dedicates this essay to the medical officers of the British army. He professes to give an outline of the principles upon which he thinks a system might be formed for the treatment of febrile diseases. In the performance of his task, however, he says he laboured under various disadvantages, amongst which it does not seem one of the least to have committed his thoughts to the press without the assistance of a library.

There are subjects on which a writer of genius may be allowed, without reproach, to exercise his talents with fanciful representations; but questions of interest, which involve the welfare of the community, ought to be discussed with suitable gravity and deeper consideration; and we cannot help thinking that our author has betrayed his judgment in presuming to ameliorate the present system and settle a new theory of treating a disease in an essay of eighty-four pages; a disease, the study of which has engaged the attention of a succession of illustrious writers for a series of two thousand five hundred years, without conducting them to any sound curative process. The question of febrile diseases viewed in any light, ought to be considered as one of the most important in the science of Nosology.

It is probable, there never was a human subject, who had lived to the age of seven years, who at any period of the world, in any climate, had not experienced some degree of febrile affection.

Fevers, in one of the most popular Treatises of Nosology, are characterized under the pyrexial class of diseases by the following diagnostic symptoms—"Prægressis languore, lassitudine et aliis debilitatis signis, pyrexia sine morbo locali primario."

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The orders of fevers seem to be divided by common consent into quotidian, tertian, and quartan intermittents; the synocha, typhus mitior, typhus gravior, synochus, febris remittens, and febris hectica. We do not think it necessary on this occasion to describe the distinguishing signs of this variety of fevers; but as we shall make a few general reflections on febrile diseases, it may not be improper to give the character of pyrexia under which the order of fevers is classed: "Post horrorem pulsus frequens, calor major, plures functiones læsæ, viribus presertim artuum imminutis." There are four other orders under the class of pyrexia, with which we shall not occupy our readers' attention, but confine ourselves separately to fevers.

Fevers assume various appearances in the number and diversity of their symptoms, and are properly considered as differing in genera and species; and yet it may be asserted in strictness, that fevers are rarely idiopathical, as the symptoms owe their influence to predisposing causes; and again it may be asserted with truth, that all fevers are ramifications of the same disorder, varying in circumstances as they occur in different constitutions, and proportioned to the magnitude of the cause. It has been often advanced, that a fever is an effort of nature to remove or expel morbid matter from the blood, and so to restore the health of the system. This is the *vis medicatrix naturæ*, which operates probably in every deviation of the healthy functions, and therefore is to be considered merely an argument "*obscurum per-obscurius*."

It is natural to explain exanthematous fevers by this proposition, because the eruption is often critical when it appears upon the skin, and all febrile symptoms finally depart; but, notwithstanding, the fever is still to be held merely as a symptom, which increases and protracts the disease: and, therefore, until the primary cause shall be more satisfactorily elicited, the extinction of the fever is a certain guide, as well as the most rational method of removing the disorder which caused it.

There are certain circumstances common to all diseases comprised under this order, which are essentially necessary, and properly constitute the nature of fever.

Debility predisposes to fever, and is a remote cause of it; and according to that luminous enquirer after medical truths, the celebrated Cullen, debility, spasm, and re-action, constitute the chief differences observable in them.

Though the cause of spasmodic constriction may be the same in different persons, the gradations may vary according to the irritability of the system which is affected.

Every fever which has a longer duration than twenty-four

hours, is considered a repetition of the paroxysm, which is always finished within that time. The periods of the accession of such paroxysms are generally fixed to one time of the day; and it is curious, that whilst quotidians come on in the morning, tertians more generally prevail at noon; but quartans in the afternoon—the fit is called the paroxysm: the period of the interval between the paroxysms is denominated the *intermission*; and the length of time from the beginning of one fit to the commencement of another, is called an *interval*, which varies in duration in different cases.

When, for example, the interval is forty-eight hours, the fever is termed a tertian,—seventy-two, a quartan—and twenty-four hours, a quotidian:—when the paroxysm does not entirely cease, but still suffers some abatement or remission of its violence, the fever is then called a remittent; but if the paroxysms are not marked by the usual symptoms of cold or heat, and no considerable abatement of their violence is perceptible, the fever is then denominated continued.

With respect to the form or type of fevers, the quartan, which is the longest interval, has its cold stage most violent, but the paroxysm is shortest.

The tertian has a shorter interval than the quartan, and the cold stage is shorter and less violent, with a longer paroxysm; but the quotidian has the shortest interval as well as cold stage, but the longest paroxysm.

The types of fevers sometimes change—tertians and quartans into quotidians, quartans into remittents; and these again often become continued fevers.

The divisions and subdivisions of fevers by various writers have been frequently enumerated; but the occasion of this is not here to be considered, as they may generally be distinguished by demonstrating more phlogistic irritation and a weaker re-action.

This has introduced Dr. Brown's phrases of sthenic and asthenic disposition,—and may be divided into the genera of synocha and typhus. Under the latter are to be classed the different species of jail and camp fevers; but still it remains a problem, whether there be any specific difference in the exterior causes which produced the affection. These varieties appear to owe their origin to different degrees of power in the same cause, i. e. a difference of climate, seasons, a union of them, or the varying circumstances of the patient's constitution; but sometimes typhus is combined with synocha which is then called synochus, and it is found that no task is more difficult to accomplish in practice than to ascertain the limits of

the two actions, or where synocha terminates and typhus commences: and when they arise from the same cause the shrewdness and accuracy of observation which is requisite for the speedy solution of this difficulty seems to constitute the strongest feature of an able physician.

The renewal and protraction of the paroxysm, as also the continuation of the fever, arise from the weaker re-action, owing either to the causes of debility having been of a powerful kind, or to the patient's constitution favouring such an operation.

When inflammatory diseases exist, there is a diathesis phlogistica prevailing in the body, which is an increased tone of the arterial system; and if this disposition accompanies fever, the spasms are more strongly formed, and the disease is of the inflammatory kind.

The remote causes of fever most commonly have their origin in miasmata evaporating over moist ground, which when acted upon by a thermometrical heat of more than eighty degrees Fahrenheit's scale, the malignity of the symptoms are proportionably more rapid and severe—likewise in the effluvia of the human body, cold, putrid matter generated in the body, intemperance, fear, excess of venereal enjoyments—and indeed in every incident which has a tendency to weaken the system.

Such causes seem to operate by exciting a violent re-action of the system, and causing the destruction of the vital principle which must be considered to be lodged in the system of nerves or the organs which are most immediately connected with it. These are principally the same sentiments as those of the great Professor Cullen, and which have been adopted by most of his pupils; yet if we may be permitted to make a remark, we should presume to assert, that although morbid miasmata might induce symptoms of great debility, or even act upon the blood itself, and so induce in it, or in the fluids derived from it, a putrescent disposition, yet it seems difficult to imagine, how cold, or fear, venery, or even intemperance, should engender mortal consequences, by any adequate effect on the system with which we are acquainted; and this doubt is more especially countenanced when we daily observe, that if one hundred persons under the influence of such causes should commit the same excesses, ninety-nine will be free of disease the subsequent day.

The general epidemics are fevers arising from causes which affect a whole country, city, or family, and for the most part depend upon putrid particles with which the atmosphere is charged; but the degree of their effect on the human system

depends much upon the co-operating circumstances of its own more manifest qualities—such as its aridity, its moisture, frigidity, heat, or the like. But it may be taken for granted that the more immediate causes of fever which affect individuals, depend upon applications, interior or exterior, which are sufficiently powerful to induce debility, and therefore excite the spasmodic constrictions upon the extreme points of arteries in the several parts of the body.

These were formerly reduced into three classes.

1. A purulent fomes within the body, from confined matter, which has been the consequence of suppuration.

2. An acrimonious state of the juices, by any putrid fomes, and

3. Obstructed perspiration proceeding from any of the many causes which we have before enumerated.

From the first class, hectic and colliquative fevers derive their origin; from the second, fevers of the putrid or malignant kind; and from the last, which depends much on the constitution, there will follow, acute inflammatory fevers of a rheumatic, nervous, or intermittent kind, according to the previous susceptibility of the patient.

One of the primary disposing causes of an inflammatory acute affection, has been imagined to be the strengthening of the solids, and the inducement of a sily inspissation of the fluids;* for this reason, plethoric habits are most obnoxious to such indispositions; while on the contrary, in the debilitated and infirm, the circulation cannot readily be accelerated so as to constitute a disease of the inflammatory kind.

Whatever irritates and increases the activity of the system may produce all the symptoms of an inflammatory fever. Hence, extraneous substances lodged in the flesh, stimulating applications, as cantharides, bruises, wounds, friction, and burns, occasion affections of this kind; for there seems no great difference between partial and general fever, further than as in the one case a solitary organ is affected; whilst in the other, the body suffers generally—but in each cold seems a general cause, for the effect is produced when no manifest external causes exist.

The symptoms which denote great re-action are,

1. Increased violence, hardness, and frequency of arterial pulsation.

2. Increased heat of the body.

* Much doubt exists whether this state of the fluids creates fever.—*Vide Hewson's Explanations on the Blood Experiments.*

3. The symptoms which are the marks of a general inflammatory disposition—especially those of a particular determination to the brain, lungs, or any important viscera.

4. Strong spasmodic constriction, shewn by a suppression of the excretions, great thirst, &c. This is an inflammatory fever.

There is a disease which is called nervous fever, extremely opposite to an inflammatory diathesis; this happens from dissolved substances, profuse evacuations, and relaxed solids. But the symptoms which demonstrate a great degree of debility are,

In the *animal functions*;

1. Obtuseness of sensation, and
2. The irregularity of intellectual operations.

In the *vital functions*;

1. The weakness of the pulse.
2. The frigour of the extremities, coupled with the diminution of their circumference.
3. The tendency to a deliquium animi, if the posture be erect.
4. The weakness of respiration.

In the *natural functions*;

1. Weakness of the stomach, which is discovered by anorexia, nausea, and vomiting.
2. The involuntary excretions depending on a palsy of the sphincter.
3. Difficult deglutition depending on a palsy of the maxillary muscles.

But what is most to be attended to are the symptoms which betoken a putrid state of the fluids.

1. In the stomach; loathing of animal food, nausea, and vomiting, a great thirst and desire for acids.

2. In the mass of blood—the blood drawn out of the veins not coagulating as usual—hemorrhages from different parts by an increased impetus of blood, effusions under the skin, or cuticle, forming petechiæ, maculæ, and vibices, effusions of a yellow serum under the cuticle.

3. The putrescent disposition may be collected by the condition of the excretions, frequent, loose, and foetid stools; high coloured turbid urine; foetid sweats, and a foetor arising from the vesications of blisters.

4. The cadaverous smell of the whole body.

These are symptoms of putrid fever.

There are many symptoms by which we may form some prognostic concerning fevers.

To form a prognostic it may not be improper to remark, that there is a cause hitherto concealed from human sagacity, which

is continually operating on the human system during the progress of febrile diseases, which determines those of certain duration. Contemplating this property in the body from our present humble knowledge of its mechanism and pathological indications—it would appear, that a *vis vitæ conservatrix* had been anticipated by the Author of the Universe to adjust derangements in every animal body.

It is from this principle, that certain critical days have been determined in diseases, and the periods fixed by observation, are the third, fifth, seventh, ninth, eleventh, fourteenth, seventeenth, and twenty-first. We must observe, however, that although in continued fevers remarkable exacerbations are excited, there are many circumstances which may intervene to prevent the exact periods. The synocha which affects the patient with moderate symptoms only, generally terminates on the ninth day, but sometimes sooner, if one of the critical days fall within that period.

The typhus and synochus commonly terminate on the eleventh day, for the most part fatally—yet when protracted beyond that day, the termination will be on the fourteenth, seventeenth, or twenty-first, the chief indications of which are a return both of appetite and sleep, the cessation of delirium, abatement of heat, and frequency of the pulse, followed by gentle and easy respiration.

We have thought ourselves bound to dilate on the general outlines and description of fevers, because, though Dr. Calvert's treatise is confined solely to this subject, we have to lament the sterility of its contents, as they present to the reader little more than an inflated unintelligible jargon, in the spirit of aphorismal dogmas unaccompanied with any proof of his assertions: in his publication we have indeed found very few proofs of instructive capabilities, and nothing to amuse. But we shall presently extract a specimen of what we consider most worthy the reader's attention. Yet we cannot help repeating, that when he expressed his anxiety "to point out the principles on which a systematic and useful method of treating fevers might be established," that it became incumbent upon him to give a general view of the doctrines respecting fever, which had occupied the attention of eminent characters in medicine for a series of more than two thousand five hundred years; and that if he did not condescend to say a few words on the principles which had determined the practice of Hippocrates or Galen, surely there could have been nothing degrading to the reputation of Dr. Calvert, although he is a member of the college, and physician to the forces, to have briefly occupied one

sheet at least, on the interesting writings of Sydenham, Hoffman, Cullen, Darwin, and Brown. But though he has omitted to furnish the public with his opinion on the principles which directed the practice of these valuable authors, can it be forgiven him to have entirely neglected the mention of many practical and sagacious remarks on the subject of fever recommended so lately by the ingenious Dr. Currie of Liverpool? Our author has complained of writing without a library: this may at once account for the negligence, and apologize for the omission; but as such total silence has been observed upon the different theories of these distinguished authors, we trust a few remarks, if only in veneration to their memory, will be deemed venial, and not prove altogether unedifying to our readers.

Much obstruction has been always experienced in the pursuit of knowledge, from the readiness with which man is prone to decide upon the causes which produce effects. To retain an unprejudiced mind during a tedious investigation of interesting phenomena, to proceed by tardy steps and an ambiguous induction of facts till the occult cause is revealed, is a difficult effort of the mind, and requires rare powers of understanding. This power the celebrated Newton possessed. But there is ample testimony of this truth on the records of every science; though it most particularly applies to medicinal enquiries.

The most eminent physicians have shewn a peculiar eagerness to offer systematic doctrines which they have endeavoured to explain by their own prejudiced minds.

From such misapplied attempts, the real knowledge of the world has been more interrupted perhaps than even by the dreams of superstition.

Mythology and the splendid fictions of Grecian philosophy have had a great tendency to introduce false doctrines not only in medicine, but in many other branches of science. The principles of electricity, mechanics, magnetism, and chemistry, have been likewise successively employed to explain vital motions, and the only results are deception and error.

Hippocrates lived at so early a period that he could not be expected to avail himself of many collateral branches of science; but his energetic mind studied the book of nature, and his merit principally consists in being a just and original observer of the economy of vital actions, and the operation of disease.

He conceived that heat was the most remarkable symptom of febrile diseases: he assumed this to be the cause, and actually founded his distinction of fever on the degrees of temperature; but having no thermometer he trusted to his touch. When he formed his diagnosis, he put his hands on the breasts of his

patient, (for he did not understand the pulse) and in doing this he likewise depended upon the degree of heat.

His practice appears to have been judicious, and on this information he founded his practice; he therefore directed linen dipped in cold water to be applied to the parts most heated, he drew blood both by the lancet and cupping glasses, and ordered cool drinks, particularly decoction of barley with honey. Many absurd practices have been attributed to the Father of medicine in his treatment of fevers, and other diseases, which doubtless have been the offspring of later times;—but the discerning mind, observing his simple practice, must acquit the Coan sage of such unecandid imputations.

In the days of Galen, we believe about five hundred and fifty years afterwards, science made some advances, though many corruptions were introduced; but he followed Hippocrates, his great model in practice, more especially in his opinions, that heat was the cause of fevers, and it appears he practised upon this principle with great success.

The Arabians afterwards retained the opinion of Hippocrates, but with such corruptions as obscured the knowledge of the real nature of fever, and therefore rendered the cause more occult.

After passing fifteen centuries, during which the various absurd theories of the Stahl, Van Helmart, and Paracelsus, governed the practice of medicine, arose Thomas Sydenham in the seventeenth century, who was an original observer. It appears that the practice of physic is much indebted to him for his genuine observation; but, although his principles were just, generally speaking, he owed much more to a strong attentive mind, than to the formulæ with which he practiced.

This venerable character recorded symptoms with accuracy, and established many important facts in the treatment of diseases, but he was cautious in his reasoning, and though he affected not to theorize, he was a theorist in every part of his work: and notwithstanding much of his reasoning appeared to be upon self-evident principles, his opinions (such is the danger of making false inductions) have proved defective and fallacious.

Sydenham thought that every disease was only an effort to expel morbid matter of some kind, by which the healthy operations are impeded, and it was his opinion that this endeavour of nature should be observed, never obstructed, but assisted. The process is to be carefully watched and promoted, by which she accomplishes her purpose. He further

maintained that this effect would be finally produced by the emunctories, and that until it was obtained, health could never be restored.

This was his opinion. He further proceeded on the general plan of resembling the inordinate actions of fever to the act of fermentation, and perpetually compared them to the motions of the humours, by which nature separates the vitiated particles from the blood, previously to their expulsion. The theory however may be traced to many ages before his existence, but under his sanction it spread over Europe, and has descended in some shape or other to the present times.

Sydenham's doctrine was an introduction to the system of Boerhaave, as well as other chemical theories of lesser fame, which gave birth to erroneous modes of treatment.

The unusual heat which Hippocrates considered as the cause of fever, in the eye of chemists, appeared naturally enough (within certain limits) a salutary effect of excitement, which nature occasioned to expel the disease.

Pathology dawned with a juster light in the writings of Hoffman.

This was a great man. He stands distinguished in the records of medical science. He undertook to interpret the intentions of nature, and contemplated her laws very sagaciously. Rejecting all chemical and mechanical analogies, he endeavoured to discover the cause of fevers in the peculiar nature of vital motions.

He supposed, (in the language which the old schools denominated the remote,) that the noxious cause which produced fever operated first on the living fibre, occasioning a general spasm over the nervous and muscular system, beginning in the external parts and proceeding towards the centre.

In consequence of this, a contraction of the vessels at their extremities must of course take place, which would have the effect of impelling the circulating fluids in an increased ratio on the heart and lungs, and stimulating the organs to increased action, the fluids will then be repelled towards the extremities, and thus, as far as it goes, the phenomena of fever would be accounted for. There are therefore, according to Hoffman, two distinct sets of motions in fever, the first from the extremities towards the centre, arising immediately from the spasm, and accompanied by a small pulse, oppression, and anxiety; the second towards the surface from the centre, which is an effort to resolve the spasm, which is commonly marked by a strong and full pulse, as well as increased heat.

The first of these sets of motions is baneful and sometimes

fatal; the second salutary; the physician's province, therefore, should be to counteract the morbid actions and assist the process of nature.

Men of genius are irresistibly impelled to theorize. The theory of the celebrated Hoffman according with appearances, and certainly connected with the practice of medicine, is entitled to the tribute of applause.

The system of Hoffman produced that of Cullen, which we may be allowed to state is the prevailing doctrine of the present day: but still to mature understandings, much of the importance of this theory has evaporated.

Dr. Cullen introduced into the chain a previous link—he contended that the first effect of the noxious effluvia, (the remote cause) was a general debility which afflicted the *sensorium commune*.

To this debility he attributed the spasm; and to the spasm, the re-action of the heart and arteries; which re-action continuing till the spasm is resolved, removes the debility and the disease.

According to Hoffman, the spasm belongs to the class of motions, which he denominates baneful; but Dr. Cullen presumes it to be salutary, and therefore inscribes it, in the language of the schools, the *vis medicatrix naturæ*.

It is not for us to appreciate such changes introduced into the theory of Hoffman, or to attempt to estimate with any precision the Cullenian doctrine of fever, as it arranges phenomena or applies to practice.

Debility of a peculiar kind, spasm, and re-action of the heart and arteries, seem all of them links in the chain of fever. Cullen enters into their history with extraordinary minuteness.

We bow with much respect to the genius of this illustrious physician, not only from his ingenious, capacious, and social mind, but because we heard him for near three years in his honourable station, *in cathedra medicis*, with great delight: but still we have lived long enough to presume, that his doctrine in some points proves fallacious; particularly inasmuch as it passes over the morbid heat and association, which form the successive links in the chain of fever.

This system was assailed by Dr. Brown. He assumed the existence of an unknown principle as inherent in the living fibres, to which he gave the name of excitability, and explained all the phenomena of life and disease by means of this principle acted on by stimuli. These stimuli applied in the due proportion, produce the just degree of excitement, that is the state of health. If the stimuli be diminished below the healthy

proportion, he supposed the excitability to accumulate; if increased beyond their proportion, he supposed it to be expanded. On these different conditions, he attempted to found a general theory of diseases.

Diseases he divided into two classes only—sthenic and asthenic, or diseases of increased or diminished excitement—in the latter of which classes he places typhus.

In the excitability Dr. Brown admitted no change, except in regard to quantity; in the excitement no variation, except in regard to strength; and in all universal diseases, he supposed the whole system to be equally affected. Having, therefore, assigned to fever its place, in the series of descending excitements, he refused to enquire into its symptoms or to enlarge on its treatment.

It is very manifest that such a theory could not embrace all the characteristics of the disease.

Debility, the first link of the chain of Dr. Cullen, formed, according to Dr. Brown, the essence of fever.

The existence of spasm he denied, re-action he derided, and the morbid heat and morbid association, he wholly overlooked. It cannot, however, be disputed, that Dr. Brown's opinions have had a salutary effect on the practice of physic, particularly in typhoid fevers, which have been long found to be benefited by the liberal use of opium and wine judiciously administered, remedies now very universally adopted.

We shall not enter into Dr. Darwin's ingenious theory so particularly, since the candid author himself considered it incomplete at his decease; and reflecting on the vast extent and importance of his opinions, it is better to leave the matter as it is, as other fabricks of genius from other sources may arise, and like others crumble down to the sand of which they are formed. We shall finish with a quotation from Dr. Darwin's *Zoonomia*, "with his own modest account on this subject."

"What I have thus delivered, I beg to be considered rather as observations and conjecture, than as things explained and demonstrated; to be considered as a foundation and a scaffolding, which may enable future industry to erect a beautiful and solid edifice, eminent both for its simplicity and utility, as well as for the permanency of its materials; which may not moulder like the structure already erected into the sand out of which it was composed, but which may stand unimpaired like the Newtonian philosophy, a rock amid the waste of ages!"*

* *Zoonomia*, vol. ii. p. 625.

Our readers will observe with surprise of what heterogeneous materials the science of medicine has been formed, and on what a sandy base it stands.

It is manifest, that whilst the Tyros of medical practice are doubtful of the ground on which they shall build their future fame and consequence, destruction may arise to the patients who employ them.

If it be truly reported that more than 30,000 medical practitioners of different classes are planted within the united kingdoms, to prescribe *ad libitum* for his Majesty's liege subjects, it becomes an object of state, that such an army should be duly initiated in the duties which are entrusted to them; for it is an awful reflection, what barbarous and protracted treatment often results from want of skill in the professor!—a reflection which has frequently excited a question which, in our mind, needs not an ambiguous reply—whether the mortality of the human species do not *increase* as medical agents become more numerous?

As a specimen of the author's opinions, we shall now offer a few brief extracts from his reflections on fevers, which are conveyed in metaphors which do not at all times elucidate his fundamental principles. But of this the reader must judge for himself.

“Language, though extremely defective, is, I believe, not more so than our usual mode of investigating and describing diseases. Instead of patiently examining into their nature and essence by legitimate and inductive reasoning, we content ourselves with describing the casual symptoms, because these, perhaps, happen to be the most striking to ourselves.

“In defining the malady of a sinking ship, no one would notice her signals of distress, as the report of her guns, her reeling and gradual subsiding in the water, and lastly, her fatal plunge into the fathomless abyss. He would describe in plain and simple language, the hole in her bottom. In human maladies, however, we seem to prefer the pathetic and highly coloured descriptions, though no inference whatever can be drawn from it to the plain matter of fact. Thus the gesticulations of a cataleptic patient, or the incoherent ravings of a delirious man, are attended to with much greater interest than the true physiological state of the system.”

Again: speaking of the physical effect of bodies, he says—

“The female influence is equally active and powerful with that of the male; light and the eye are equally powerful and essential in producing the effect of vision, and the loadstone has not more

influence upon iron, than the iron has upon the loadstone, and so on of the rest. Every effect in nature, then, consists of a mutual and simultaneous combination of matter, or the qualities of matter.

" Sometimes it happens that events succeed each other so rapidly from the agents being at hand, that a number of successive events are considered as one continued effect. If a stream of water, for example, falls rapidly into a vessel, the stream is said to fill the vessel, or cause the effect of fulness: but it is to be considered that fulness does not happen till the end of the operation: and that any interruption during the course of it, would leave the effect in a state agreeing exactly with the quantity that had fallen *at the time* of the interruption. To render the matter still clearer, we may separate these events to a greater distance from each other, by allowing the water to fall drop by drop. Here the first drop falling into the vessel (the vessel, however, being as necessary as the drop) produces the effect of a drop being contained, the second drop falling, that of two, and so on till the vessel will contain no more: and it is the last drop that falls previous to the running over, in conjunction with all the preceding ones, and with the vessel itself that causes the effect of plenitude."

Here we must pause, that the reader may digest this morceau of edifying matter, for it is really beyond our comprehension. There is a punishment in the Castle of Magdeburg, sometimes exercised upon criminals, which has been considered as the most torturing that can be inflicted, namely, the continual dropping of water upon the criminal's bare head. The result of this severe practice we understand is insanity, and sometimes death. We have not been informed of the precise duration of this punishment, but we are bold to pronounce, that if we were obliged to watch such a guttatum process as that described by our author, *our* senses would in no long time become deranged.

We with difficulty understand the point which the author aims at—his only object seems to be to make proselytes to his opinion, that fevers are altogether owing to the preserving of an equilibrium of the fluids within the body. To the establishment of which opinion, he thus proceeds, after affirming that there are twenty-eight pounds of red blood, and two of serous fluids in the body, (which latter assertion we undertake to assert is very distant from the truth)—

" During life and health there is a constant percolation of fluids into and from the common mass, the ingress passing through the thoracic duct, and the egress through the various excreting or secreting organs; as the skin, the lungs, the kidneys, the pancreas, the lachrymal glands, the salivary glands, &c. The

total amount of this percolation varies according to the climate, time of the year, exercise taken, and other circumstances; sometimes, however, it amounts to nearly eight pounds per diem, or about one sixth part of the whole circulating mass. (Sanctorius.) In order to preserve the standard quantity of fluids in the system uniformly the same, the ingress and egress must be equal in quantity, i. e. the sum total of the excretions must in a given time be exactly equal to the quantity of chyle taken up by the intestines, and conveyed through the thoracic duct into the mass of blood.

"This equilibrium between the ingress and egress of the circulating fluids, I shall call the *balance of circulation*."

This being the principal jet of Dr. Calvert's essay—repletion and depletion of course become the methods of cure: for we are not so happy as to discover any novelties either in the utile or dulce of this composition, which demand our notice. However, the mode of cure we cannot entirely dismiss, without noticing the following lines upon this subject of cuticular discharge:

"There are various agents to be employed for the restoration of the cuticular discharge, both external and internal. But as the former class, do not disorder the stomach, I generally give them the preference. I have seen such dreadful consequences succeed the administration of emetics and antimonial preparations in particular, that I would always dispense with their use, when less dangerous remedies will answer the purpose."

We conclude our remarks on this treatise by observing, that when emetics and antimonials disagree, it may be attributed generally to an *improper period* of their exhibition, for we here shall roundly assert, that if Dr. Calvert put his veto upon emetics and antimonials, he suppresses two of the most powerful agents of speedy as well as effectual relief in febrile diseases.

We have already transgressed our limits on this article, and shall only express our surprise and concern that a member of the College of London, and a physician employed by the British army, should have presented so meagre a publication. At the same time, we should not discharge our duty to the public, if we allowed these observations to pass without declaring our especial regret, that though so many physicians have been actively employed for more than twenty years in stations which are the hot beds of contagious and mortal maladies, no new light has emanated from their pens to illumine the horizon of the medical world, on the subject

of malignant fevers. It must be lamented, that there exists such opposite sentiments amongst men of science, respecting the cause as well as treatment of this source of destruction to mankind; and we cannot withhold the expression of our deep concern, that the opportunity for the investigation of this important enquiry is probably lost. We are sensibly impressed with this defect of talent in reflecting that so few of the gentlemen who have been employed on the medical staff, have had their appointment either to Egypt, or the West Indies, and other hot climates, where the plague, yellow fever, and typhus gravior, continue their progress uncontrouled, causing such formidable sacrifices of the human race: and surely it is of momentous consequence to society at large, to diminish the effect of this source of destruction. Ought not the subject to be also considered in a political point of view, when the state requires for the preservation of her colonies such large supplies of the military, as well as of every other description of persons?

T.

ART. II.—*Observations on the present State of Ireland.* By GEORGE ENSOR, Esq. 8vo. Pp. 123. Fitzgerald, Dublin. 1814.

COLD, indeed, must be the heart that can reflect without indignant emotions on the unmerited, protracted, sufferings of our ill-fated brethren in Ireland! Yet so it is, persons not innately depraved, acquire a callous temperament from the habitual contemplations of the corruption of all governments, whilst unshackled by the persevering firmness of the people, and unawed into respect for the natural course of retributive justice.

We do not, however, attach this feeling to the British nation generally. An Englishman, intuitively sympathises with the oppressions of an Irishman; he unceasingly laments the crooked policy that rears its tyrannic banners throughout the land of Erin; but every day's observation shews him, that although the British Constitution is universally extolled for the beauty of its THEORY, the PRACTICE is not altogether undeformed. Thus, the first model of ideal purity is debased by the real want of purity in those privileged to surround a throne.—Persons who, too frequently, employ a noble mind, and vigorous exertion, to vitiate the RIGHTS of the subject, and to flatter the vices of an imbecile, or unprincipled monarch: persons, who, blessed with the enjoyments of private wealth, disdain an hereditary independence, and become right-honourable mendi-

cants, by billeting their rapacity on the public treasury, and bowing with sycophantic humility to the caprices of a Being more exalted, possibly less virtuous, even, than themselves. From creatures of this description few governments are exempt; and, hence it is that Ireland, differing in religion from the elevated minions of parent authority, and resisting their chain, becomes the victim to illiberality, and tributary to persecution.

Let it however be remembered, that inconciliatory policy and persevering injustice have not only deprived us of America, as a valuable colony, but converted that formidable Republic into a relentless enemy. With such fatal experience before them, it is truly lamentable, that a course so repugnant to humanity and to public right, should be persevered in by *any* set of men. The people of Ireland complain with reason of the grievances they endure; and the only answer to their complaints is the enactment of new sanguinary statutes which disgrace our penal code, and increase a popular aversion in our countrymen, without forwarding any good end of policy. For, oppression is the parent of resistance; and persecution that of irreconcilable hatred. The Irish are a people rather to be won by kindness than subdued by severity: they are moreover equals by the act of Union, and as such ought to be admitted to a participation of the same rights with ourselves. But if government intend to assume the attitude of conquest, it is cruel to affect the semblance of equality; giving them the shadow of liberty as a substitute for the reality they formerly possessed. By the principles of the Union, they are empowered to ask not as a boon, but to demand as their right, a full participation of the advantages of the British constitution, and to be released from every restriction and disability heretofore imposed on them; unless it can be clearly shewn that their enjoyment of unrestricted liberty is incompatible with the security of the state.

That the stability of government depends on persecuting any class of the people, or withholding from them their legitimate rights, we cannot believe. We contend that the interest of the state would be more effectually secured by conciliation than coercion; and that the way to secure Ireland would be only by consulting its happiness, administering to its prosperity, and relieving it from every just cause of complaint.

In the pamphlet before us, the author has taken a most able view of the state of Ireland; and pointed out in forcible and eloquent language, the distressing situation of that country; detailing abuses which call loudly on British generosity, or rather British justice, for redress. The name of the author

is so universally known from the merits of his former publications, that it is unnecessary for us to say more upon the present, than that it is equal in energy and talent to his preceding works, powerfully advocating the cause of freedom, in language inspired by the sacredness of the subject.

Mr. Ensor prefaces his examination of the situation of Ireland, by some observations on the course adopted by England respecting the peace concluded at Paris. He contrasts the war waged against the French revolution, with our barbarity and inconsistency in starving the Norwegians into submission, to one of the former generals of that revolution: and speaking of the peace, he observes, "the year that proclaimed peace to many nations—that year proclaimed war to Ireland; and in that year particularly, no movement had been made to ameliorate its condition or emancipate its people." This remark is the more disgraceful to ministers when the services and gallantry of the Irish during the late war are considered. Whilst the employment of that brave people was deemed expedient to carry on an unpopular conflict, their cause progressively gained ground in parliament. The moment of peace terminated the hopes they had been led to entertain of emancipation; subsequent to its conclusion, no attempt has been made to renew the discussion of their claims; and since the publication of this pamphlet, another year has transpired, with nearly the same marked indifference; the people of Ireland even *yet* remaining quiet.

Speaking of the want of loyalty manifested by the Irish since the Union, he says,

"If the law disgrace and exclude wickedly, selfishly, fantastically; if the administration be partial; if honours and rewards be reserved for one description of subjects, and punishments and burthens be imposed on another, the favoured will probably be loyal, as conquerors rejoice in arms and rapine; but the suffering cannot rejoice, *they cannot be loyal*, for the law is to *them* a sad grievance. *Nature*, which enables them to feel and experience, which taught them to contrast good and evil, *forbids* their loyalty. It is true they may exhibit no disposition to revolt; they may mope away a doubtful existence, like some Asiatics; they may, like the Germans, hopeless of actual improvement, theorize on transcendent philosophy, and the perfectibility of man; or they may betray, like some of the Irish, a general indefinite restlessness and agitation."

Were they not to display restlessness and agitation, were they to sit down tamely under injustice and privation; in fine, were they to make a shew of loyalty, they would be unde-

serving a better fate. It is only by firmness and perseverance they can obtain their rights; but those rights should be claimed without public commotion: the people of this country are too generous not to enter cordially into their cause, which rapidly gains ground amongst the thinking part of the community; and no doubt can be entertained that, when once admitted within the pale of the British constitution, by the removal of restrictions and other grievances, they will rival their brethren in this country in a display of *rational* loyalty.

The produce of their soil being the principal source of profit to the Irish, one of the greatest drawbacks to their prosperity as a nation, is the non-residence of the land-holders upon their estates. This evil, although not altogether produced by the Union, has annually encreased since that period: and might in some degree be mitigated, by the enactment of laws, imposing a heavy rate of taxation upon the rents of the absentees. Mr. Ensor observes—

“ So early as Richard the Third an ordinance was passed against absentees from Ireland; and in the last session, (1813) Mr Peel, in detailing the merits of his new taxes, said, “with respect to the tax proposed on powers of attorney, it would have the effect of compelling gentlemen to reside upon their estates, by making it expensive to employ agents, and nothing could contribute more to the peace and prosperity of the country.’ He further observes, ‘that districts, not less extensive than some of the famous republics of Greece, are held by bishops, who are frequently strangers by their nativity, and aliens in their affection to Ireland. Other immense tracts are possessed by absentee lords and commoners, who never approach their estates; or who at most make them a short visit after a long interval of absence; while equally extensive regions are possessed by corporations, the Skinners’ and Fishmongers’ companies, &c. that many parishes* nay even baronies, are without a resident proprietor.”

The consideration of these points affects so materially the happiness and prosperity of Ireland, as to require the most diligent investigation of parliament: the imposition of a heavy rate of property tax on these non-residents might produce benefit: it would otherwise be highly lucrative to government; added to the advantage of conciliating the tenantry, from the conviction that their interest was consulted in the measure. It is certainly the duty of ministers to interest themselves upon this point, it having been so materially encreased by the removal of the parliament from Dublin, which greatly lessened the gaiety

* The author asserts, from his own knowledge, that in one parish containing nineteen thousand inhabitants, there is not a single resident proprietor.

and attractions of that capital. By the increased price of all the products of agriculture, the prosperity of Ireland, necessarily increased during the war; yet, should ministers ever again permit us to enjoy a state of continued peace, Ireland as well as England, will, upon examination of the ruinous consequences produced by the war, find itself placed in a situation of unparalleled privation, requiring the aid of every resource to ameliorate the necessities of the people.

The state of the church establishment is another species of abuse, calling loudly for redress not only in Ireland but in our own country. The decent respectable support of the clergy must ever be ardently desired by the people, who would pay most cheerfully any fair remuneration to that useful class of men, for the important and indispensable duties they perform to the community. The objections however to our present system are of an insuperable description; its construction being *fundamentally* bad. Until it shall have undergone a radical reform, it must prove an obnoxious source of oppression to the people, calculated rather to excite feelings of animosity towards its professors, than to inspire that species of reverence and love, their sacred duties so qualify them to inspire.

The prominent objections to our church establishment, are firstly, its mode of assessment and collection; and secondly, its inequality of distribution.

The first objection applies to the *principle* of tythes; which we consider impolitic and oppressive, both in its nature and operation. This system owes its origin to that period of history when our kings were under the absolute dominion of sordid monks; whose principal endeavours were, by every species of superstition, to enrich the church at the expence of the people. Their rapacious designs have succeeded too effectually; the whole world, under the pretext of ministering to the *necessities* of their clergy, being impoverished by maintaining them in a style of pomp and extravagance altogether unsuitable to the simplicity of their occupation, and in every respect unbecoming their profession. The church of England, in dissenting from the Romish church, whilst it preserves the Athanasian creed, and other notions of intolerance, still manifests the selfishness, sordidness, and illiberality of the church of Rome. By the continuance and rigid exaction of tythes, it estranges the affections of the people from their pastors, who are more distinguished by rapacity in enforcing their legal rights, than by a strict observance of the divine principles of Christianity. This may however in some measure be accounted for by another abuse, namely, the sale of livings; which converts the

ministers of the church into mere jobbers, who, by their mode of exaction, live in perpetual hostility with their congregation, by whom they are viewed in no other light than the collectors of an odious tax, which is consequently paid with reluctance. That tythes are a check upon industry, and a grievance of a serious nature, both to the landlord and tenant, is indisputable; the former being a sufferer in his rent; the latter in the capital and labour employed in the cultivation of the land. Mr. Paley, speaking on the subject of tythes, observes, "it is the most pernicious of all taxes." We trust this opinion will become universal, and that society at large will see the necessity of putting an end to so destructive and odious a system.

Respecting the unequal distribution of the enormous church revenues, little need be said. The principal part is appointed either to maintain the higher order of clergy in all "*the pomp and vanities of this wicked world*," or as a source of wealth to some layman, generally of noble birth. The proprietor of a living having no personal duty to discharge, employs a curate, who performs with christian meekness and resignation, all the functions of the sacred office, and half starves upon his employment. He derives no other comforts from his occupation than his hopes of reward *hereafter*; those he ought fairly to derive here, being appropriated to maintain, in disgusting sloth, some superior creature of the church, more distinguished probably by the extravagance and dissipation of his private life, and the strict exaction of his tythes, than by the slightest display of christian charity, or the common observance of those estimable qualities that render individuals respectable in society.

This degrading inequality between the high and unbeneficed clergy aggravates exceedingly the injustice of our church establishment. The indignant feelings of the people are continually excited by the call of the beneficed clergyman for his tythes on the one hand, with all the insolence of exaction—and of the poor curate or lecturer, on the other, literally begging some few shillings, in the shape of an annual collection: besides the mortification of parliamentary grants and other charitable sources for the relief of the poorer clergy. Can the people contemplate this iniquitous system with any other feelings than those of disgust? The church-revenues in England, as did those in France before the Revolution, exceed every principle of reason and justice; it is proper they should be curtailed—at all events commuted; and that something like *equality* should be introduced amongst the ministers of the church. Had the revolution against the government of Louis XVI. pro-

duced no other benefit to France than the rectifying the existing abuses of the church, this alone would have rendered that measure a blessing to the nation. Mr. Burke, who was *bribed* by the two governments to employ the weight of his sophistry against the cause of liberty, admitted, that from the disposal of the ecclesiastical lands, and the improved system of the church establishment in France, the people derived an actual benefit of £5,000,000 per annum. This national advantage cannot fail to enrich the nation, when applied to the improvement of commerce, and cultivation of labour, instead of being appropriated as an encouragement to idleness, in the support of a lazy, overstocked clergy. Nor was the Republic unmindful in the means it adopted, of the respectability and comfort of the priests: improving the condition of the poorer classes, and checking the inordinate avarice of the higher, by allowing the former not less than £50 per ann. and to the latter not more than £2 or 3,000. That the people of France are substantially benefited by this change, is a self-evident fact; and there can be no doubt, that the civil appropriation of her religious establishments, and the relief of the land from tythes, added to many other important acquisitions, derived from her *Republic*, will enable that country to rival our own in many points, to the serious injury of our commercial greatness.

All the evils we have pointed out may be imputed to the union of church and state: a system resorted to by all corrupt governments, in order to uphold the stratagems of each; and, by close alliance, to forward their own projects, at the expence of the independence and prosperity of the people. The union of these two powerful bodies, however it may be endured from *usage*, is repugnant to every principle of decency. Civil government being in its very nature corrupt, cannot naturally be associated with the Church, which is, or rather from its primitive design *ought to be*, the fountain of purity and excellence. By such an union the latter can never be either respectable or pure: it must be necessarily polluted by its intimate connexion with the state; and although each may uphold the other from the community of their *transgressions*, they will be viewed as a combination to deprive the people of their rights, a mere political body, to accomplish their own selfish designs.

If the church establishment be a system of oppression to this country, where the chief part of the people are protestants, how intolerable must be the burthen to our brethren in Ireland? who, principally papists, have, in addition to the exactions of the established church, to support their own clergy.

Surely this is an evil that imperatively requires immediate inquiry; yet when brought before parliament, it has been viewed with apathy, by a class of men, who, from the incessant contemplation of corruption and oppression, can listen to a recital of wrongs without emotion, and with hearts so hardened by their occupation, as to be impervious to the feelings of nature and compassion.

"With a view," says our author, "to relieve the *pauper population* of Ireland, who might cultivate a rood or some such petty portion of land, from the visitation of the tythe proctor, a Bill was presented to parliament in the session of 1812. It was ferociously opposed by Sir W. Scott, who declared that it was subversive of religion, of property, of the church, of churchmen. He raged as if the Judge of the Admiralty Court had been transformed by the occasion into the Chief Justice of the King's Bench. To this, Mr. Barham answered, 'he had always heard it stated, that the church was the protector, not the oppressor of the poor; but here it appeared that the church was to be supported not merely by the poor, but by the poorest.' "

Surely the honourable gentleman must have intended to speak ironically of the clergy in the former part of this sentence; but the truth of the last line compensates for the momentary levity he indulged in. It can never be contended but that this class of the clergy, people, are, in the present state of the church establishment, the protectors of any but themselves.

Upon the principle of a mere tenth being extorted yearly to maintain the clergy in the enjoyment of their luxuries, the whole value of the agricultural property of the kingdom passes once in ten years through the hands of these *protectors of the poor*, these *humble and unostentatious* ministers of God. But when it is considered that they not only take the tenth of the labour annually, but of the heavy capital and expences necessary to render it productive, they may be said to take two tenths of the value of the land, instead of one. It would be but just that they should contribute their proportion of expence, and stand in the same situation with other partners in *trading* concerns. Mr. Ensor enters fully, and with great ability, into the peculiar hardships and abuses of the church establishment on the people of Ireland.

"Englishmen are nominated to the Irish church, as an outlet for the surplus expectancy of orthodox Britons, and as a means of securing by *spiritual mercenaries*, the subserviency of Ireland. The duties of bishops, even of the *reformed* church, are

few; and if their doings are to teach us our duties, we may, without hostility to sinecures, think them overpaid by revenues which vary from four to twenty thousand pounds a year to each ecclesiastic. To the cardinal virtue of cardinals, according to Castiglione, the Irish bishops add an inordinate anxiety for wealth; and to such excess has this extended, that the lands assigned to them, and which strengthened their interest with the people, have become by the innovated enhancement on renewals, a chief cause for the general disaffection of all ranks to the establishment. Their rapacity affects no conciliation, no excuse, by countervailing acts of generosity or charity. They cannot be humane, even to the miserable of their own profession. The bishops of Armagh and Derry, out of £40,000 annual revenue, do not contribute one shilling to the first fruits fund, which was instituted in order to increase the stipends of the inferior clergy: and almost the whole bench of bishops opposed Lord Harrowby's bill, for the better support and maintenance of the stipendiary curates, though not one of them denied the evil, or offered a remedy."

These observations on the Irish bishops are so uniform ly correct, as to preclude the necessity of any comment from us, or the possibility of denial by others. We think Mr. Ensor might have even pursued the subject with advantage much further, by presenting a comparative statement of the revenue of the bishops in the two countries. Is it not disgraceful, that, although Ireland is the least populous and the poorest, and the majority of its inhabitants Roman Catholics, the total revenue and average income of the bishops in Ireland is more considerable than in this country? England contains twenty-two bishopricks, exclusive of Wales; and Ireland the same number. The annual revenue of the former is estimated at £152,300; and the latter at £156,500: which on an average would produce an income of £6,922 to the English bishop; and £7,113 to the Irish. If further proof were wanted of the indispensable necessity of some reform in the church establishment of Ireland, surely the statement we have just made would be conclusive. Our author has canvassed the abuses of his church with such zeal and ability, that we will refer to him for further information.

"After the bishops," he observes "come close the pluralists. On this subject it is stated in the law books, 'by the canon law no ecclesiastical person can hold two benefices with cure *simul et semel*, but that upon taking the second benefice the first is void. But the Pope by usurpation, did dispense with that law.' (L. Dict. v. ii. p. 512.) Then, in this particular, the amount of our great reformation is, that the manufactory of dispensations has been transferred from Rome to Canterbury. Does any one

fancy that pluralities advance religion? No dotard could suppose it. They excuse the parson for doing nothing, as he stands unresolved between both rectories, like the Schoolman's ass between the bundles of hay. It causes and encourages dissipation and idleness in the beneficed clergy, and faintheartedness and repining among those clergy who do all and receive little; and it increases the aversion of the people to that system, which, *preaching* equality to all,—which, enforcing charity as a *paramount* duty, *exhibits inequality and uncharitableness*,—exhibits in the bosom of the church, and among the clergy themselves, the parable of Lazarus and the rich man a hundred times repeated. Pluralities are bishopricks of various dimensions."

Our author pursues this subject with great ability: he enters fully into the tythe system, pointing out those extortions the unfortunate people of all religions are obliged to submit to, from the rapacity of the clergy. Yet he concedes to them *one* virtue, namely *impartiality*; each member of the church *expecting* from all indiscriminately, with an equal hand, the full *penalty* of his *bond*, and maintaining his rights with all the inflexibility of unfeeling rapacity.

Mr. Ensor contends, that none but Irishmen should fill the prominent offices of government over Ireland: and it must be admitted, that in a country where oppressive measures are resorted to, their execution by foreigners is no small aggravation of the evil. Ministers are, however, not without an excuse upon this head; for were they to employ Irishmen, exclusively, to harass and oppress their fellow-countrymen, no certain reliance could be placed upon agents, who, in lending themselves to a system of *persecution*, must necessarily be guilty of the *worst* sort of treason—a treason committed against the *people*.

Our author enters with great ability upon the state of the executive government, and the general administration of Ireland; in which he introduces many forcible observations in favour of the Catholic Board; exposes the partiality and injustice of the Irish government in its conduct towards the protestant and catholic population; and takes a cursory view of several of its recent measures. We cannot follow him through his eloquent and judicious remarks on this interesting portion of his treatise, without extending our observations beyond their ordinary limits; but we recommend our readers to peruse the work attentively.

He next observes upon the Orange establishments, of which he styles Lord Yarmouth "THE CHIEF" in England; a man, he says, loyal by nature, by habit, loyal by all ties of father,

mother, wife, and prince. That this illegal association ought to be suppressed cannot be doubted; as it preserves an endless animosity, and produces continual irritation amongst the people.

"If the 12th of July be a day of inebriated joy to Orangemen, it can be none to the Catholic Irish; and its insulting exhibition fixes a sting in the sad memory of a vilified people. He who would support or countenance this cruel faction in Ireland, which is hateful to all catholics, and contemptible to all rational protestants and dissenters, must be a sensualist in wickedness; he must love wickedness purely for itself, unless, as I am persuaded, this pregnant cause of discord is thought beneficial to the English government in Ireland, and that it may be employed to exasperate a rebellion, if the evils of the Union are to be aggravated, or to excite commotions, if an excuse for enacting some hideous law be wanted; for the tyranny of England has hitherto subsisted in this unhappy country by exasperating factions against each other; and the countenance which Orangemen have received by those in power is a part of that weak and vicious system

"Which holds
Eternal anarchy, amidst the noise
Of endless wars, and by confusion stands."

We should hope for the honour of human nature, that British ministers are not so thoroughly depraved, so lost to every sense of virtue and humanity, as to encourage the outrageous proceedings of the Orangemen for the purpose of exciting commotions, or to furnish an excuse for the enactment of sanguinary laws to rivet the chains of the people. Yet the present system of policy justifies conclusions not very favourable to government. The Orange institution is altogether illegal: why then should it not be suppressed? That it produces the most deadly animosity amongst the people is notorious. Whilst every attempt is made to stifle the voice of complaint in those who pant for their country's freedom; this infuriated association is permitted in open violation of the law, to triumph over its opponents, and goad them by every species of insult, until their sufferings become insupportable. The Irish are a people by no means disposed to suffer injury with impunity; they have not deserved such treatment; and its continuation will only provoke national and determined antipathy towards this country. Unnecessary provocation should at all events be avoided. Surely no censure can be too strong upon a government that will sanction so detestable a system as that of the Orange Institution.

"Let the Catholics," says our author, "assemble on the 12th of

July, though they should not be leagued by a secret oath; let the women wear weepers; let the men bear cypress; let them play any mournful tune, and we shall see if the judges and the secretary of the lord lieutenant will treat with the same temper their heartfelt sorrow, as they have done the insolent exultation of their enemies."

In examining the state of the British nation, the consideration of its finances is most appalling: nor can we congratulate Ireland upon any great advantage it possesses over us in this respect. Each nation appears to have been taxed as heavily as the ingenuity of government could contrive, for the purpose of conducting the *holy* crusade in favor of the *Lord's anointed*: and for this inestimable cause a public debt has been contracted which neither country will ever have the power to discharge. It is not surprising, that from the pernicious course pursued by this country, Ireland should bear her portion of its calamitous results, and have the horrors of insolvency entailed upon it as well as ourselves. It would indeed be extraordinary, if Ireland suffered no evil to counterbalance the advantage she possesses in being governed by our *popular Regent*, assisted by the wisdom of our *enlightened* Peerage, and by the virtue and patriotism of our *unbought* and *pure* House of Commons! Mr. Ensor has been so unmindful of these singular *blessings* as to make no mention of them: although he says enough upon the subject of finance, to shew how fatal our political system has been to the prosperity and independence of Ireland. He observes—

"Mr. Fitzgerald, in his speech on the Irish budget, stated 'that the net revenue of Ireland was £5,350,000; he calculated the expenditure for this year, 1814, would amount to £14,556,626, that is, the *expenditure* nearly *trebles* the *revenue* in the present year of proclaimed *peace*.' Mr. Fitzgerald having stated the excess, added, at the same time, 'he could not but reflect that the system of *indulgence* which up to this time had been adopted towards Ireland, had enabled her now the more easily to bear the weight he was about to cast upon her.'—*The system of indulgence!* What! mingle farce with tragedy, and make irony minister to panegyric? Oh, the amazing tenderness of England in imposing debt on Ireland!"

We are equally at a loss with our author to discover in what this amazing indulgence may consist. It was unbecoming in the honourable gentleman to be *jocose* upon so fatally-serious a subject. What! talk of indulgence when he announces to the people of Ireland that the disastrous system of government has imposed on them an annual expenditure of above fourteen millions and a half! a sum but two millions short of the amount of the expenditure of England before the war!

"The system of indulgence to Ireland! the chariness of England, her gloating fondness for her sister was unconsciously developed by this ingenious orator and financier, Mr. Fitzgerald, when he stated, 'since the Union, Ireland had made greater efforts than she ever did before. For thirteen years previous to that event, her total expenditure was only £39,000,000: during the thirteen subsequent years her expenditure was £116,000,000.' Mark this systematic indulgence, and thrice mark, that with the Union she began to expend more than thrice as much as she had done previous to the Union."

A very suitable subject this surely for exultation! the Irish Chancellor of the Exchequer must have committed a woful *blunder* in selecting this as a pleasing topic. Possibly ministers may pique themselves upon our heavy taxation, and we shall behold them triumphantly boasting of the rapid encrease of our national expenditure, and the enormous amount of our public debt. We shall pursue this portion of our subject no further. It is one of the *unavoidable* grievances of which Ireland has to complain. An union with this country must, from the mischievous system adopted by our cabinet, produce irretrievable ruin to the finances of any nation under its control. Let us rather turn our attention to those evils which are more readily susceptible of improvement, and which sooner or later *must* be redressed.

Our author next discusses the qualities of the Peace Bill.

"By this," he remarks, "seven magistrates signifying that a county or barony is disturbed, authorize the Lord Lieutenant to nominate a magistrate with £700 a year, with a house and offices, his clerk having £150 a year, his head constable having £100, and his petty constables £50 a year each. These several sums are to be presented by the grand jury preliminary to any other business, and to be raised off the proclaimed district. This is a summary of the Peace Bill; and yet it would have been satisfactory, if Mr. Peel had shewn in what degree this column of magistrates and constables, placed and supported in the proclaimed district, differs from a detachment of troops punishing a rebellious people by enjoying the licence of free quarters from their commander. I shall state one particular in which it disagrees from it. When free quarters are granted to mercenaries, the great majority of the people is esteemed hostile, but in all the imputed disturbances to parts of Ireland, the offenders with respect to the population, are few. It follows then, that to mulct all for the offence of a few, exceeds the summary vengeance hardly permitted by the usages of war; indeed it inverts the judgment of Courts Martial; for as these punish by decimation when many are guilty, that for the offence of some, perhaps included within the decimal number, punishes

thousands. Suppose a county proclaimed, and that the magistrate and his auxiliaries have begun their *campaign*, when may we expect that peace will be restored? It appears that this aggregate body of laws, and equity, and magistracy, and constables, are not to be paid by the job like free hands, but that like crown vassals they are to work and be paid by the year; at all events, it is to their annual benefit and superintendence that this measure is directed. We may conclude then that perfect peace will not be the primary object of these magistrates and constables, when peace is to sound a requiem to their dignity and interest."

Our author does not argue unnaturally in imputing to every body of men the desire to hold their places as long as they can. No doubt need be entertained, that should any districts be proclaimed, at the instigation of any trading justices, those appointed to act under the Peace Bill, would be under no anxiety to deprive themselves of a lucrative employment, in order to relieve the people from the weight of their support.

We have given a full outline of the Peace Bill, in order that those who think with Mr. Fitzgerald, that a system of indulgence has been pursued towards Ireland, may judge whether this act be not sufficient to keep the people in subjection. No sooner had it passed the British legislature, than the cause of humanity was outraged by the introduction of another and more violent measure, namely, the INSURRECTION BILL. The Peace Bill was brought forward at the close of the session, when the Irish members, jaded by an irksome and nugatory attendance, had dispersed. This too was the period chosen by Mr. Peel for introducing the Insurrection Bill. The Peace Bill was introduced on the 27th of June, and had no sooner passed than the Insurrection Bill followed, which was proposed by the Irish Secretary on the 8th of July. It is rather extraordinary, that in the short period of eleven days, the state of Ireland should have so materially altered; or, that the opinions of government should so change, as to occasion the introduction of this second measure of severity. The observations of Mr. Peel in moving for his Peace Bill were of so opposite a tendency, that no such apprehension could be entertained; he observed, "that the laws were already strong enough in Ireland, and that to enforce their execution was all that was necessary." He then enumerated the White Boy Act; the act for sending strangers out of the country who cannot give account of themselves; the searching for arms act; and the act for making the affidavit of a dead man evidence upon trial for murder. Does this evince any brooding necessity, any necessity for recurring to severe laws? Directly the reverse:—and surely if severity could

prevail, this catalogue of coercive statutes would be sufficient. We will enquire into the ground for this sudden alteration of opinion, which we cannot do more judiciously than by extracting the words of our author. He observes—

“ Mr. Peel founded the revival of the Insurrection Act upon recent information. He said, ‘ since he had last addressed the House on this subject, he had endeavoured to collect information from every quarter as to the state of Ireland, and it was with particular pain he had now to state, that the disturbances which existed were of a most alarming description.’ Mark,—he last addressed the house the 27th of June, and this alarming account was delivered the 8th July,—the dates are most material. Mark, also, that having introduced his Peace Bill to the House of Commons, he then, and not before, as it should seem, proceeds to collect information from all quarters. And what was the amount of Mr. Peel's newly collected information on the alarming disturbances in Ireland? a letter from a magistrate in the county of Roscommon, anonymously introduced to instruct the House of Commons, and ‘ a letter from a magistrate of equal authority, Mr. Maycock, of the county of Westmeath; and a third letter of Mr. Wilkes, which stated that four persons were carded; after which relation, Mr. Peel explained the process of carding, to quicken the sensibilities and the decision of the House. He also mentioned a sort of story, rather old to be sure, of some two or three alarming rebels who had sworn allegiance to Bonaparte. But the most capital part of these just-imported documents, which proved the *present* alarming disturbances in Ireland, he thus introduced,—‘ he had in his hand a memorial, dated November 29th, 1813, signed by thirty-six magistrates of the county of Westmeath, stating that the most daring outrages were committed in open day,’ and this was followed by ‘ a series of resolutions passed at the lent assizes in March last;’ and what had either the memorial or resolutions to do with the alleged instant disturbed state of Ireland? Yet, to ground the passing of the Insurrection Act, these resolutions in November 1813, and those which followed them in March, were purposely displayed as evincing ‘ that the disturbances which existed were of a very alarming description.’ ”

No one will say, that these were sufficient motives for the adoption of so formidable a measure as the Insurrection Bill, brought forward too at the close of a session, when many of the Irish members were returned to their homes. Mr. Ensor complains with great justice on this occasion; the Bill having been introduced but twenty-two days before the prorogation, and passed even after the Helstone Election Bill had been postponed to another session, for want of *time* to discuss its merits.

Such, he says, is the state of Ireland in consequence of the Union, which has so degraded his country in the concerns of the empire, that the pretensions of a corrupt borough in England are treated with more circumspection than the rights and liberties of all Ireland.

Our author concludes his animated work with a dissertation on the Union. We shall not enter upon this subject. Our object is not to dwell on those measures of government the investigation of which will degrade it, without producing any useful end. To descant, therefore, on the fraud, intrigue, and perfidy employed to effect the Union, would be a work of supererogation. Our desire is only to point out those abuses that imperatively call for redress, and which must eventually obtain it. To this object we have followed Mr. Ensor through his interesting publication, and selected the prominent parts for observation. Until a reform shall take place in the Irish government, it is obvious that England can never be at ease, nor Ireland happy. It is by timely concession only that ministers can give satisfaction to the people, or do justice to the character of the nation which is disgraced by their want of principle. Surely there has been sufficient experience of the inutility of coercive measures. Have not the Irish been victims to partial, sanguinary, and despotic proceedings, since they were first under the dominion of Britain? and has this systematic severity been attended with the smallest portion of success? On the contrary, it has generated a national dissatisfaction, whilst the unbending hearts of the people remain unsubdued, and nobly resolve on their country's freedom.

It is astonishing, that in the midst of this state of unceasing hostility between the government and the Irish nation, no want of loyalty should be manifested by the people; indeed, their services have been eminently useful in bringing to a successful close our late unnatural and unjust war. This reflection, coupled with the certainty, that coercion will never subjugate the *minds* of the Irish, or soften the acerbity of their dispositions, ought to produce an alteration in the system hitherto pursued. If harsh measures do not succeed, it is policy to try milder. The experience of some centuries will prove that Ireland is not to be governed successfully by the former mode.

It is not, however, without the sincerest satisfaction, that we observe the influence of opinion gravitating towards the release of Ireland from her unjust restrictions. The cause of liberty must gain ground where the people *will* their own freedom: and with the powerful assistance of such men as Mr. Ensor appealing to

the reason and humanity of the thinking part of the empire, Ireland must yet work her gradual but certain emancipation.

Mr. Ensor is so universally respected from the celebrity of his former publications, that our tribute of praise for the excellence of the work before us will be unnecessary. We trust he will not relax in his noble and well intentioned efforts for the deliverance of his country. In closing our remarks on the work before us, it must be observed, that no mention has been made of the great question of religious toleration, which generated the system of oppression we have just depicted. We shall, however, in our next call the reader's attention to an excellent pamphlet written upon that division of this subject by the same eloquent author.

ART. III.—*Account of the Abolition of Female Infanticide in the Guzurat; with Considerations on the Question of promoting the Gospel in India.* By JOHN CORMACK, A.M. Minister of Stow. Pp. 427. Black and Co. 1815.

SURELY the Recording Angel has made honourable mention in the Heavenly Book of the people who snatched the millions of Africa from the gripe of Slavery: and if he cannot inscribe our seizure of Indian sovereignty on the same resplendent page, still our abolition of the monstrous crime which forms the principal subject of the work before us will, we hope, mitigate the severity of the Divine Verdict, and at the termination of Time, incline the God of Mercy to listen in our behalf to the pleadings of those who will have owed their past existence to British humanity.

It is yet, perhaps, unknown to many of our readers, that in certain parts of the East, India and China more especially, thousands of female children were, in the latter country are still, annually devoted to destruction. These murders were usually perpetrated in Hindûstan by casting the infant victims into the consecrated river,* in parts to which the crocodile and shark were accustomed to resort, in expectation of their human prey.

Infanticide is said to have originated among the Jahrajahs, who, rather than that their daughters should become the victims of Muhammedan licentiousness, put them to death with their own hands. On the invasion of Hindûstan by the Gaznavide Dynasty, the Mûslims demanded the daughters of the

* The Ganges. This stream is supposed by the Hindûs to flow from the mouth of a *Cow*—an holy animal, the *Apis* of India.

Rajahs in marriage. A demand of this nature, in a country where matrimonial connections between the various tribes are solemnly interdicted by religious law, could not but fill the Rajahs with grief and horror. Fearful that violence might be employed to extort what was refused both by inclination and the sacredness of custom, they replied, that *they did not rear daughters*. They assembled a council of their priests (*Raj-gurs*), and consulted them on the best means of securing themselves and their posterity from alliances so odious to their feelings and policy. Their priestly advisers counselled the death of the female children as soon as born, and took upon themselves the responsibility of the guilt incurred by so unnatural a crime. Be this true or false, certain it is, that infanticide existed in India till it was at length suppressed by Providence through the agency of an Englishman. This worthy individual, Colonel Walker, being called among these barbarians in 1807, by his official duties, received among other accounts the following relation from a Nagur Brahmin.

“When the wives of Jah-rejah Rajaputes are delivered of daughters, the women, who happen to be with the mother, repair to the oldest man in the house. This person desires them to go to him who is the father of the infant, and to do as he directs. On this the women go to the father, who desires them to do as is customary. The women then repair to the mother, and tell her to act in conformity to their usage. The mother next puts opium on the nipple of her breast, which the child inhales with the milk, and dies.”

We are told of an Indian chieftain, whom Colonel Walker visited, named Hootagee, who, in defiance of this custom, preserved his children. This man was a professed robber—ferocious in aspect—a being, to conclude, in whose heart all the softer virtues might be supposed extinct. Nevertheless, he possessed a superior mind, and exquisite feelings:—in fine, Hootagee would have conferred honour on a high rank, even in a civilized nation. He presented his two daughters, between six and eight years of age, to Colonel Walker, who carried them to the camp of Kittywar. By their father's consent they were vaccinated. The colonel was deeply affected by the fondness displayed by Hootagee for these, his rescued children, and observed with emotion the vivid demonstrations of the chieftain's parental love and exultation. Yet Hootagee appeared to adhere outwardly to the long-established custom of his country. His daughters wore turbans. They were clad in male attire, and were considered as the *sons* of the chief. They appeared

fearful of a disclosure of their sex, of which they seemed ashamed. They seriously and earnestly assured Colonel Walker that *they were not girls*; and appealed to their father in support of their allegation. Thus did Hootagee, by a pious fraud, at once preserve the lives of his children, and apparent obedience to the institutions of his country.

It may be naturally enquired how population can be continued, where the infant females are destroyed? Perhaps an artifice similar to that recorded of the chieftain, Hootagee, was frequently employed for the preservation of so large and important a part of the nation. Yet this, if not generally had recourse to, would scarcely supply a sufficient number of females. Perhaps, the principle that urged the Jah-rejahs to destroy their children, rather than yield them to the embraces of their invaders, might suggest intermarriages with other tribes, which, though forbidden by law, was justified on the score of necessity.

The consummation of Colonel Walker's humane endeavours is well described. It is simple,—truth needs no ornament.

"Towards the close of 1809," says our author, "Colonel Walker made a halt at Dherole, where such an investigation was instituted as circumstances admitted. The instances reported in his list, 'fell,' says he, 'under my own direct observance. On my halt at Dherole,' he adds, 'I had all those in the immediate neighbourhood, who were capable of attending, brought to my tent; and many were too young to be brought any distance. It was extremely gratifying, on this occasion, to observe the triumph of nature, feeling, and parental affection, over prejudice and a horrid superstition; and that those who, but a short period before, would, as many of them had done before, have doomed their infants to destruction without compunction, should now glory in their preservation, and doat on them with fondness. The list referred to contains the names of thirty-two families, who had daughters born to them within that period, to which the engagement extended, and then alive. It is peculiarly gratifying to add, that they have been all preserved, and that no instance of a contrary nature had been discovered. The knowledge of the fact of course acquired publicity, and collected to this interesting spectacle such English officers and gentlemen as were then in the neighbourhood. An approximation may be made by imagination to what followed, but it is beyond the power of description. To say that parents, accustomed to murder their female infants without compunction at their birth, 'now gloried in their preservation, and doated on them with fondness,' is still an inadequate account of the actual scene. The rapturous bursts of parental feeling and tenderness, the transports of maternal affection for the little babes, torn, as it

were, from the jaws of death, acquiring immeasurable excitement from seeing now, for the first time, the person who had conferred on them so many benefits, constituted altogether something truly grand and affecting. Overcome with affection and gratitude, the mothers brought forward their children, and placing them in Col. Walker's hands, called them *his children*, for that to him they owed their existence, and invoked Heaven and him to protect them. The female children of some families were taught, as the first articulate sounds they uttered, to say, '*Colonel Walker saved me.*' "

The difficulties which the Colonel encountered in the execution of his benevolent purpose are too numerous for us to analyze. Suffice it to remark, that his labours were eventually crowned with success; and that there is every reason to suppose this unnatural practice no longer exists in India.

Mr. Cormack is sanguine in his hopes, that the law of Christ will supersede the doctrines of Brahma. However greatly this is to be desired, insuperable difficulties, we think, are interposed between the wish and its accomplishment. The prejudices of the Hindûs, and the fear of forfeiture of *caste*, form, we fear, objections scarcely to be overcome.

We have felt much interest in the perusal of Mr. Cormack's work. The volume contains much pleasing information, and frequently exhibits striking originality of remark. A.

ART. IV.—*An Historical Inquiry into the Ancient Ecclesiastical Jurisdiction of the Crown: commencing with the Period in which Great Britain formed a Part of the Roman Empire.* By JAMES BALDWIN BROWN, Esq. of the Inner Temple. Author of '*An Historical Account of the Laws enacted against the Catholics, both in England and Ireland.*' Vol. I.—Part. I. *The Reign of the Emperor Constantine the Great.* Svo. Pp. 236. Underwood. 1815.

THIS volume forms the foundation-stone of an elaborate superstructure intended both as a repository of the various events scattered in history relative to the ecclesiastical jurisdiction of the crown, from the commencement of the reign of Constantine the Great to the period of the Reformation, and as a synopsis of the evidence calculated to prove the invariable exercise of spiritual supremacy by the sovereigns of England, antecedently to the parliamentary recognition of the king as head of the church, by 26 Hen. 8, c. 1. The motive inductive of the undertaking is stated, in an advertisement subfixed to the present part, to be "to convince the Catholics, that the security required of them, in reserving to the crown a *veto* on the

appointment of their bishops, and a proper controul over their communications with the Papal see, in matters of external regulation, is quite consistent with the interference of the supreme secular magistrate in the concerns of the church, from the period at which it was first united with the state, under their favourite Emperor Constantine the Great, to the moment when the Roman Catholic Faith ceased to be the established religion of the country."

The question of Catholic Emancipation, a question on the equitable decision of which depend some of the first interests of the state, and the tranquillizing of the bitter heart-burnings which have long distracted a considerable portion of our fellow countrymen, has so ineffectually though so frequently been submitted to the judgment of the legislature, that we are by no means at a loss to account for the persevering exertions of those, who, equally zealous in the cause of national security and sectarian liberty, feel that neither can rest on a solid basis, until prejudice yield to reason, and persecution to toleration. We say "persecution," because where privation of civil rights, rights guaranteed to *all* by the constitution, is made a consequence of the overt profession of a certain system of theology, a system which has been solemnly proved not inimical to the welfare of society, there it is cruel mockery to assert, that there exists any thing approximating substantial toleration.

Were this activity on a subject so momentous, to experience decline; were the spirit of true patriotism which animated a Fox, a Burke, and a Grattan, to advocate a question of such national rectitude and importance, to cease to operate; little indeed should we think of the state of public morals, little indeed of the permanent stability of our own most valued privileges. Any thing, therefore, having a tendency to straighten the crookedness of impolicy and shorten the reign of prescriptive bigotry, we hail as indicative of the action of that wholesome energy, which in the persons of those eminent characters stood as a check to oppression, and under the auspices of which, the triumph of justice over injustice, of the soundness of truth over the rottenness of advantageously-posted fallacy, must ultimately be achieved. And though, for our own parts, we should at all times be disposed to discuss this topic simply on its intrinsic and individual merits, on the broad and general ground of its real justice and expediency, it is nevertheless our opinion, that labours like those of the author before us are highly meritorious, and well adapted to assist in the accomplishment of the end in view; because we are fully aware, that, in all measures of state-policy, particularly in those in which are

embodied considerations of a *religious* nature, nothing is more anxiously regarded than the punctilios of precedent, nothing on which the partiality of the disputants on either side more pertinaciously fasten, or has greater share in the eventual success or rejection of the proposition, than the conduct pursued on similar occasions by our ancestors.

When we contemplate the *genuine* spirit of our constitution, a spirit well worthy the noble exertions of the admirable men who gave it birth,—when we meditate on the various enlightened meliorations which successively distinguished its progress, from the Petition of Right to about the middle of the present reign—when the rapid diffusion of liberal principles, the steady advance of general knowledge, and the inquisitiveness into political science which marked the whole course of that period, pass in review before our minds, we find ample matter for unmixed eulogy. Far different however is the result, when we direct our attention to the other side of the picture,—when we look on those pages of our statute book, which, setting the seal of infamy and proscription on whole classes and denominations, not only exclude them from the honourable distinctions of public trust and state dignity, (all of which are accessible to the other orders of the community, however heterogeneous their religious persuasions,) but inflict on them cruelly-vindictive penalties for performing the most endearing social as well as civil duties.*

* That the reader may be capable of fully appreciating this remark, we quote from Mr. Brown's "Historical Account of the Laws enacted against the Catholics in England and Ireland," a compendium of their still existing disabilities.

"Catholics" (says he) "cannot sit in Parliament; or (*nor*) hold any office in or under the government: be admitted into any corporation; or (*nor*) present to any ecclesiastical benefice. Their priests are not allowed the celebration of their rites, but agreeably to the restrictions of the English Act 31 G. 3. c. 31. and the correspondent provisions of the Irish statute; nor can Catholic schoolmasters take Protestants scholars. The professors of this religion are prevented from making any endowment of a school or college, for the purpose of educating children in their faith. Catholic soldiers by the annual mutiny acts refusing to frequent the church of England worship, when ordered to do so, are liable to the penalty of one shilling, and for the second offence to the same fine, and to be laid in irons for twelve hours.(1) These disabilities are common to England and Ireland; but in addition to them the Catholics of this kingdom are prevented from voting at elections for Members of Parliament, a privilege which those of the sister kingdom enjoy on their producing a certi-

(1.) *By the second section of the Articles of War, any soldier "if he should disobey any lawful command of his superior officer, shall suffer death, or such other punishment as by a general court martial shall be awarded." Hence it will appear, that the refusing to frequent the established church, (which would be considered a lawful command) may subject the Catholic soldier to the punishment of death, merely for refusing to attend the celebration of religious rites in which he could not conscientiously join.*

It is, indeed, impossible for a mind imbued with the slightest tincture of consistency and reason, to reflect on this scene with feelings other than those of disgust and execration;—to take a retrospect of our legislation for the last hundred and fifty years—to see on the one hand the light of virtue, on the other the darkness of iniquity, directing the course of the national counsels—to discover incorporated in the same code, enactments auspicious to the cause of liberty, and laws destructive of its best principles, without emotions of mingled astonishment and abhorrence. And while every one must know and acknowledge the conspicuous excellence of many of our legal provisions, no one whose morals are incorrupt, whose political wisdom is unperverted, can, we think, regard this anomalous conduct of our forefathers with respect or satisfaction. A deep blot remains to be effaced from the annals of the country;—a blot as disgraceful to the character of its authors, as fatal to the welfare of those whose rights it extinguishes—a blot which we trust it is reserved for the patriotism and honour of no very distant age, to effectually and permanently cancel. “*Ea est summa ratio et sapientia boni civis commoda civium non divellere, atque omnes equitate eadem continere,**” is a maxim of civil policy fundamental and immutable, and ought to be the cardinal regulator of the actions of every government.

ficat of their having taken the oaths of 13. and 14 G. 3. c. 35. and 33 G. 3. c. 21.

“In Ireland no Catholic priest under any circumstances can be guardian to any child, nor can lay Catholics be guardians to the child of a Protestant. The celebration of marriage between two Protestants, or a Protestant and a Catholic, by a Catholic clergyman, is punishable with death.(1) Catholics cannot there keep arms, unless they have a freehold of 10*l.* per annum, or a personal estate of 300*l.* nor can they vote at vestries relating to the repair of any church. The whole of the rigorous penal code, which the various acts of this reign have repealed, are still in force against all those who do not take the oath of 31 G. 3. c. 32, or 13 and 14 G. 3. c. 35, in Ireland. In the latter country the oath of 35 G. 3. c. 21, is also required to be taken by barristers, attorneys, &c. and by those who are elected professors of medicine on Sir Patrick Dunne's foundation; there also Catholics are excluded from holding the office of governor, deputy-governor, or director of the bank.”

(1.) Such at least is the language of 23 G. 2. c. 10. By a clause, however, in the 32 G. 3. c. 21. the person celebrating such marriage is subject to a penalty of 500*l.* But as the former statute is not to this day repealed, it has been more than once decided by the late Lord Kilwarden, and other of the Irish judges, that it is still in force. Of the correctness of this decision I believe there is some doubt, as the majority of our law authorities, in the construction of penal statutes, contend that the infliction of a lesser punishment, on the commission of any crime, is a virtual repeal of the heavier penalty.

* Cic de officiis. 2. 23.

Though it is not our design, in the present instance, to enter upon a refutation of the specious reasoning employed by the adversaries of Catholic enfranchisement, we shall yet occupy a few moments in exposing an artifice, to which they resort at all times, but more especially when discussing the *political* branch of the question;—an artifice by which they seduce many well-intentioned persons, and too successfully parry the weightiest and most cogent ratiocination. It is the constant practice of these gentlemen to assume, as an admitted fact, that the accession of Catholics to posts of state responsibility—to offices in the ministerial department—to the functions of privy-councillors—or the duties of members of parliament, would be altogether incompatible with the genius of the constitution, and prove perilous to the vital interests of the country, and then to shew, or attempt to shew, (which in their eyes are one and the same) that rejection of the prayers of the Catholics, and jealousy of the arguments by which they are supported, are dictated by absolute necessity, and the soundest political wisdom. Now this, it will readily be seen, is built upon an hypothesis for which there is not even the shadow of a foundation; viz. that the Catholics petition for positive enjoyment of power—i. e. *election* to places of trust. Without demanding whether a Protestant King who has sworn to “maintain the Protestant reformed religion established by law, and preserve unto the bishops and clergy of this realm, and to the churches committed to their charge, all such rights and privileges as by law, do or shall appertain unto them, or any of them,” could possibly be induced to violate the oath, *on an adherence to which solely depends the tenure of his crown*, at the suggestion of those of his ministers whose spiritual faith is directly adverse to his own?—without enquiring whether it be not beyond the range of probability, that the admission of a few Catholics into the Representative Assembly of the nation, would work any dire mischief, or be capable of operating in the way of any thing like a counterpoise to the numerous Protestant members?—we assert, without fear of contradiction, that the Catholics seek not for election;—the whole sum of their desires is *eligibility*. All they solicit at the hands of the legislature, is the erasure of that stigma which marks them out a proscribed and alien people—all they solicit is the removal of those impediments which prevent the sovereign from calling their talents into action, (should he be disposed so to do) and the commonwealth from reaping the advantages of their prowess, deliberation, and advice. Surely this puts the question in its proper light—a light in which it is incumbent on those to view it, who profess to

bring to its consideration, minds influenced only by sentiments of justice and rectitude. And though it may be alleged, that, so regarded, the claims of the Catholics are merely nominal, it should always be remembered that that is the case with nearly half the prerogatives of mankind. The political immunities of the great mass of Englishmen have their root in the legal competency to attain the most elevated stations in society, (below the kingly authority,) notwithstanding it is morally impossible they should ever be possessed by the people at large. And the Protestant is a happier being than the Catholic, simply from the eligibility to offices of state with which he is clothed by the constitution.

The substance of the volume before us, consists of a brief narration of the rise of the **DONATIST SCHISM**,—The proceedings on that subject of the Emperor Constantine and the ecclesiastical conclaves convoked by him—the history of the **ARIAN HERESY**—a copious fund of collateral and authoritative information in the shape of notes, together with an appendix of some very rare and curious documents—epistolary, decretal, judicial, &c. &c. Throughout the whole of the undertaking, we have pleasure in observing, Mr. Brown evinces considerable research, learning, and ingenuity. He has directed his enquiries to the most authentic sources—embodied all that is valuable and important to the topics treated upon—and collated and corrected with great skill many opinions and assertions of the earlier writers of the church, as well as those of subsequent commentators. The phraseology is in general neat, concise, and luminous, and reflects much credit on his literary abilities and acquirements.

We shall quote Mr. Brown's summary of the "points" established by the facts of the Donatist Schism "in favour of the ancient ecclesiastical jurisdiction of the crown, in matters of external, and in some instances of internal, regulation."

"First, That bishops, and others of the inferior orders of the clergy, who had to complain of their brethren for having violated an ecclesiastical regulation, by paying obedience to a civil law of the empire, or otherwise, did not scruple to prefer their accusations before a secular magistrate, not even of necessity a Christian.

"Second, That where these complaints, either at the solicitation of the parties, or at the discretion of the proconsul, or prefect, were referred to the emperor, their investigation was conducted by those ordinary rules of justice which governed the decision of temporal causes, without being marked by any particular respect to the clergy, who, from the highest to the lowest rank, were in turn alike the accusers, or the accused; the voluntary, or reluc-

tant witnesses against their brethren, of superior, equal, or inferior rank to themselves.

“ Third, That where the parties, in a dispute on matters of external ecclesiastical regulation, preferred their complaints before an inferior secular magistrate, with a request that their accusations might be transmitted to the emperor, the ecclesiastical judges granted to them at their solicitation, derived their authority from the precept of the supreme secular magistrate by which they were convened, and their information in the cause from the report of the proceedings in the proconsular, or other secular courts, which he transmitted to them; and from the *viâ voce* examination of the parties, and their witnesses, brought before them by an imperial citation.

“ Fourth, That this accordance with the request of the clerical complainants on an ecclesiastical grievance, that the emperor would select some of the bishops of a certain province to determine the matters in dispute between them and their opponents, was both prayed and granted as a matter of favour to the individuals petitioning for it, and neither claimed nor conceded as a right, or privilege of the order to which they belonged; as the examination of that identical complaint, which (though directly affecting the validity of a bishop's election) was said to have been neglected by the ecclesiastical commissioners so appointed to determine it, was afterwards remanded to the tribunal of a secular magistrate.

“ Fifth, That where, on complaint of non-compliance on the part of the commissioners, with the directions given to them, the emperor, to preserve the peace of the church, which he frequently asserted to be committed (as the conduct of the clergy during his reign proves that they believed it to have been committed) to his care, summoned a council, or large assembly of ecclesiastics, to give the cause referred to their decision a rehearing, the number of deputies from the various churches who sat there, and the length of time they should continue to sit as judges, was regulated by the precepts which he directed to their prelates, whilst their very synodical letter acknowledges that they were met together in compliance with his will.

“ Sixth, That where the decision of a council, or large assembly of ecclesiastical commissioners, was dissatisfactory to one of the parties, with the determination of whose differences it was intrusted, a direct appeal was made to the emperor in person.

“ Seventh, That on such appeal being made, the emperor commanded both the appellant and respondent clergy to quit their dioceses and charges, and together with their witnesses, to travel to and fro to wait his convenience in hearing it, and even caused some of them to be put under restraint, and to be conducted to the town in which he meant to decide the cause, in the safe custody of secular officers.

“ Eighth, That after having directed the hearing of such ap-

peal from the solemn decision of a council, or large body of ecclesiastics; before secular officers of his own appointment, the emperor remanded the parties to his presence, and reheard a cause, evidently relating to matters of church discipline, which had been twice determined by the mature deliberation of ecclesiastical commissioners; he having no clerical, or other assistance in conducting this examination, but the return of the proceedings before these commissioners, and the proconsular acts in an essential part of the same cause.

" Ninth, That the judgment thus pronounced by the emperor was final, and admitted of no further appeal.

" Tenth, That having acquitted the respondent on this appeal of the breach of ecclesiastical discipline laid to his charge, the emperor punished the appellants bishops for their irregular and schismatical conduct, (for there was no pretence to charge them with a violation of any civil law of the empire,) by confiscating their goods, confining them in prison, or sending them into exile, as a commutation of the punishment of death, with which, previously to entering on the appeal, he threatened to visit whichever party he should find disturbing the peace of the church.

" Eleventh, That notwithstanding the distinct and deliberate sentence of condemnation passed by two large assemblies of the highest prelates in the church, and his confirmation of that sentence on the appeal made to himself in person, the emperor recalled those whom he had sent into exile on account of their schism, and permitted bishops and priests, whom the orthodox clergy had deposed and excommunicated, to return to their sees and churches, without the intervention of any synod, or ecclesiastical assembly whatever.

" Twelfth, That the emperor required and received the same compliance with his commands, and submission to his authority, from the bishops and clergy of his dominions, which he required and received from his other subjects; their immunity from the discharge of secular offices being derived from concessions, limited in the extent of their operation, by the opinion which he had formed of the compliance of one of the opposing parties with the established rules of ecclesiastical discipline; their attendance as well on his secular courts, as in the ecclesiastical assemblies which he convened to determine their differences, being required and enforced in the same authoritative language, and by the same compulsory measures, as those which he adopted to enforce the attendance of secular persons, in causes purely of a secular nature; their property, public and private, being liable to confiscation, and their persons being subject to arrest, imprisonment, banishment, and even death, in accordance with, or in opposition to, the decision of ecclesiastical commissioners, legally appointed by himself, and to that of councils, or pretended councils, composed of the greater part of the clergy of a large portion of his empire.

" Finally, That there are no traces of any distinction having

then existed between the supreme head of the church and the supreme head of the state, as the emperor in his character of guardian of the peace of the former, convened those meetings of ecclesiastics, by whose deliberation he wished the disputes that might arise amongst the clergy of his empire to be determined, and for this purpose called the prelates and other inferior members of that body from the dioceses and charges, at his pleasure, giving them directions for the preservation of order in their sees and churches, during their absence, through the medium of secular officers, to whose tribunal these disputes were occasionally referred by his rescripts, or originally brought by the clerical complainants themselves. From the decision of these assemblies he received and heard appeals in causes ecclesiastical, at least as they respected matters of external discipline, pronouncing a judgment upon them, from which there lay no appeal. In contradiction also to their decision, but to preserve the peace of the church, he delegated to certain prelates whom he himself selected, the power of deposing two rival bishops, one of them previously declared to be orthodox, the other schismatical; a commission which these prelates readily accepted, though their authority to act was solely derived from the emperor's commands."

Of the legitimacy of these deductions we are fully convinced. What efficacy they may have on minds of the Romish persuasion, with respect to the *Veto*, we cannot venture to say. We sincerely wish the Catholics would concede that point, because it is our firm belief, that, by so doing, their cause would not only obtain vast additional strength, but eventually triumph over obstacles which may otherwise remain insuperable. Should they, however, continue to refuse this concession, we should not, we must confess, perceive the policy of withholding the rights they demand. They have solemnly abjured the pernicious doctrines falsely and wickedly imputed to them. The ascendancy of the Pope has, we think, been considerably magnified,—but were it as enormous as the fears of the timid and the insinuations of the interested have represented it, we are still satisfied it would be difficult to shew that they ought not to participate in our privileges. Whatever mischief is dreaded from the influence of their spiritual chief, the country is liable to, as the matter at present stands; for to this day he has the appointment of their bishops;—but the uniform exemplary demeanour of the Catholics, their constant fulfilment of the duties of citizenship, and complacent obedience to the behests of the laws, are pledges, sufficiently ample and unquestionable, of what we may expect from them, when taken under the protecting wing of the Constitution. For undoubtedly it would be to deny the evidence of our senses to assert, that men

of learning and enlightened habits are more unexceptionable in suffering than when released from persecution: or that, in order to preserve harmony in a whole community, it is necessary to bereave a portion of its honours, and brand it with undeserved ignominy.

Mr. Brown opens his work with a very interesting though unexpected document—the Bull of the present Pope for the restoration of the order of the Jesuits. As this rescript may be a novelty to most of our readers, and has been deemed worthy of being laid on the table of Parliament, we give it entire.

“ BULL OF POPE PIUS VII.

FOR THE

RESTORATION OF THE ORDER OF JESUITS.

Sanctissimi in Christo Patris, et Domini Nostri Domini Pii Divina Providentia Papæ Septimi Constitutio qua Societas Jesu in Statum Pristinum in Universo orbe Catholico Restituitur. Romæ 1814. Apud Franciscum, et felicem Lazzarini. Florentiæ typis Regiæ Celsitudinis Superioribus Annuentibus.

PIUS EPISCOPUS SERVUS SERVORUM DEI.

AD PERPETUAM REI MEMORIAM.

“ Sollicitudo omnium Ecclesiarum humilitati Nostræ, meritis licet et viribus impari, Deo sic disponente concredita, Nos cogit omnia illa subsidia adhibere, quæ in Nostra sunt potestate, quæque a Divina Providentia Nobis misericorditer subministrantur, ut Spiritualibus Christiani Orbis necessitatibus, quantum quidem diversæ, multiplicesque temporum, Locorumque vicissitudines ferunt, nullo Populorum, et Nationum habito discrimine, opportune subveniamus.

“ Hujus Nostri Pastoralis Officii oneri satisfacere cupientes statim ac tunc in vivis agens Franciscus Kareu, et alii Sæculares Presbyteri a pluribus Annis in amplissimo Russiaco Imperio existentes, et olim addicti Societati Jesu a felicitis recordationis Clemente XIV. Prædecessore Nostro suppressæ, preces Nobis obtulerunt, quibus facultatem sibi fieri supplicabant, ut Auctoritate Nostra in unum Corpus coalescerent, quo facilius Juventuti Fide rudimentis erudiendæ, et bonis moribus imbuendæ ex proprii Instituti ratione operam darent, munus prædicationis obirent, Confessionibus excipiendis incumbere, et alia Sacramenta administrarent: eorum precibus eo libentius annuendum Nobis esse duximus, quod Imperator Paulus Primus tunc temporis Regnans eosdem Presbyteros impense Nobis commendavisset humanissimis Litteris suis die undecima Augusti Anni Domini Millesimi Octingentesimi ad Nos datis, quibus singularem suam erga ipsos benevolentiam significans gratum sibi fore declarabat, si Catholi-

eorum Imperii sui bono Societas Jesu Auctoritate Nostra ibidem constitueretur.

“ Quapropter Nos attento animo perpendentes quam ingentes utilitates in amplissimas illas Regiones, Evangelicis Operariis promodum destitutas, essent proventuræ, quantumque incrementum ejusmodi Ecclesiastici Viri, quorum probati mores tantis laudum præconiis commendabantur, assiduo labore, intenso salutis Animarum procurandæ studio, et indefessa Verbi Divini prædicatione Catholicæ Religioni essent allaturi, tanti tamque benefici Principis votis obsecundare rationi consentaneum existimavimus. Nostris itaque in forma Brevis Litteris datis die septima Martii Anni Domini Millesimi Octingentesimi primi prædicto Francisco Kareu, aliisque ejus Sodalibus in Russiaco Imperio degentibus, aut qui aliunde illuc se conferre possent, facultatem concessimus, ut in unum Corpus seu Congregationem societatis Jesu conjungi, unirique liberum ipsis esset, in una vel pluribus domibus arbitrio Superioris, intra fines dumtaxat Imperii Russici designandis; atque ejus Congregationis Præpositum Generalem eundem Presbyterum Franciscum Karen ad Nostrum, et Sedis Apostolicæ beneplacitum deputavimus cum facultatibus necessariis et opportunis, ut Sancti Ignatii de Loyola Regulam a felicitis recordationis Paulo Tertio Prædecessore Nostro Apostolicis suis Constitutionibus approbatam, et confirmatam retinerent et sequerentur: atque ut hoc pacto Socii in uno Religioso Cœtu congregati Juventuti Religioni, ac bonis Artibus imbuendæ operam dare, Seminaria, et Collegia regere, et probantibus ac consentientibus Locorum Ordinariis Confessiones excipere, Verbum Dei annunciare, et Sacramenta administrare libere possent; et congregationem Societatis Jesu sub Nostra et Apostolicæ Sedis immediata tutela, et subjectione recepimus, et quæ ad illam firmandam et communiendam, atque ab abusibus et corruptelis, quæ forte irrepsissent, repurgandam visum fuisset in Domino expedire, Nobis ac Successoribus Nostris præscribenda et sancienda reservavimus: atque ad hunc effectum Constitutionibus Apostolicis, Statutis, consuetudinibus, privilegiis, et Indultis quomodolibet in contrarium præmissorum concessis, et confirmatis, præsertim Litteris Apostolicis memorati Clementis XIV. Prædecessoris Nostri incipientibus *Dominus, ac Redemptor Noster* expresse derogavimus in iis tantum quæ contraria essent dictis Nostris in forma Brevis Litteris quarum initium *Catholicæ* et dumtaxat pro Russiaco Imperio elargitis.

“ Concilia, quæ pro Imperio Russiaco capienda decrevimus, ad utriusque Siciliæ Regnum non ita multo post extendenda censuimus ad preces Charissimi in Christo Filii Nostri Ferdinandi Regis, qui a Nobis postulavit, ut Societas Jesu eo modo, quo in præfato Imperio stabilita a Nobis fuerat, in sua quoque Ditione ac Statibus stabiliretur; quoniam luctuosissimis illis temporibus ad Juvenes Christiana pietate ac timore Domini, qui est initium Sapientiæ, informandos, Doctrinaque, et Scientiis instruendos præci-

que in Collegiis, Scholisque publicis Clericorum Regularium Societatis Jesu opera uti in primis opportunum ubi arbitrabatur. Nos ex muneris Nostri Pastoralis debito piis tam Illustris Principis desideriis, quæ ad Majorem Dei Gloriam, Animarumque salutem unice spectabant, morem gerere exoptantes Nostras Litteras pro Russiaco Imperio datas ad utriusque Siciliae Regnum extendimus novis in simili forma Brevis Litteris incipientibus *Per alias* expeditis die Trigesima Julii anni Domini Millesimi Octingentesimi Quarti.

“ Pro ejusdem Societati Jesu restitutione unanimi fere totius Christiani Orbis consensu instantes, urgentesque petitiones a Venerabilibus Fratribus Archiepiscopis, et Episcopis, atque ab omnium insignium Personarum Ordine, et Cœtu quotidie, ad Nos deferuntur: præsertim postquam fama ubique vulgata est uberrimorum fructuum, quos hæc Societas in memoratis Regionibus protulerat, quæque prolis in dies crescentis fœcunda, Dominicum Agrum latissime ornatura, et dilatatura putabatur.

“ Dispersio ipsa Lapidum Sanctuarii ob recentes calamitates, et vicissitudines, quas defflere potius juvat, quam in memoriam revocare, fatiscens Disciplina Regularium Ordinum (Religionis et Ecclesiæ Catholicæ splendor, et columen) quibus nunc reparandis cogitationes curæque Nostræ diriguntur, efflagitant, ut tam æquis et communibus Votis Assensum Nostrum præbeamus. Gravissimi enim criminis in conspectu Dei reos Nos esse crederemus, si in tantis Reipublicæ necessitatibus ea salutaria auxilia adhibere negligeremus, quæ singulari Providentia Deus Nobis suppeditat, et si Nos in Petri Navicula assiduis turbinibus agitata, et concussa collocati expertes et validos, qui sese Nobis offerunt, Remiges ad frangendos Pelagi naufragium Nobis et exitium quovis momento minitantis fluctus respueremus.

“ Tot, ac tantis rationum momentis, tamque gravibus causis animum Nostrum moventibus id exequi tandem statuimus, quod in ipso Pontificatus Nostro exordio vehementer optabamus. Postquam igitur Divinum auxilium ferventibus precibus imploravimus, Suffragiis et Consiliis plurium Venerabilium Fratrum Nostrorum Sanctæ Romanæ Ecclesiæ Cardinalium auditis, ex certa scientia, deque Apostolicæ Potestatis, plenitudine ordinare et statuere decrevimus, uti revera hac nostra perpetuo valitura Constitutione ordinamus et statuimus, ut omnes Concessioniones, et facultates a Nobis pro Russiaco Imperio, et utriusque Siciliae Regno unice datæ, nunc extensæ intelligantur et pro extensis habeantur, sicut vere eas extendimus, ad totum Nostrum Statum Ecclesiasticum, æque ac ad omnes alios Status et Ditiones.

“ Quare concedimus et indulgemus Dilecto Felio Presbytero Thaddæo Borzozowshi moderno Præposito Generali Societatis Jesu, aliisque ab eo legitime deputatis omnes necessarias et opportunas facultates ad Nostrum et Sedis Apostolicæ beneplacitum, ut in cunctis præfatis Statibus, et Ditionibus omnes illos, qui Regularem Ordinem Societatis Jesu admitti et co-optari petent,

admittere et co-optare libere ac licite valeant: qui in una, vel pluribus domibus, in uno, vel pluribus Collegiis, in una, vel pluribus Provinciis sub Præpositi Generalis pro tempore existentis obedientia conjuncti, et prout res feret, distributi, ad præscriptum Regulæ Sancti Ignatii de Loyola Apostolicis Pauli Tertii Constitutionibus approbatæ et confirmatæ suam accomodent vendi rationem: concedimus etiam, et declaramus, quod pariter Juventuti Catholicæ Religionis rudimentis erudiendæ, ac probis moribus instituendæ operam dare, nec non seminaria et Collegia regere, et consentientibus atque adprobantibus Ordinariis Locorum in quibus eos degere contigerit, Confessiones audire, Verbum Dei prædicare, et Sacramenta administrare libere et licite valeant: omnia vero Collegia, Domus, Provincias, Sociosque sic conjunctos, et quos in posterum conjungi et aggregari contigerit, jam nunc sub immediata Nostra et hujus Apostolicæ Sedis tutela, præsidio, et obedientia recipimus; Nobis et Romanis Pontificibus successoribus Nostris reservantes ac præscribere, quæ ad eandem Societatem magis magisque constabiliendam et communiendam, et ab abusibus, si forte (quod Deus avertat) irrepserint, repurgandam, statuere ac præscribere visum fuerit expedire.

“ Omnes vero et singulos Superiores, Præpositos, Rectores, Socios, et Alumnos qualescumque hujus restitutæ Societatis quantum in Domino possumus commune facinus, et exhortamur, ut in omni loco ac tempore sese fideles Asseclas et imitatores tanti sui Parentis et Institutoris exhibeant, Regulam ab ipso conditam et præscriptam accurate observent, et utilia monita ac consilia quæ Filiis suis tradidit summo studio exequi conentur.

“ Denique dilectis in Christo filiis Illustribus et Nobilibus Viris, Principibus, ac Dominis temporalibus, nec non Venerabilibus Fratribus Archiepiscopis et Episcopis, aliisque in quavis Dignitate constitutis sæpeditam Societatem Jesu, et singulos illius Socios plurimum in Domino commendamus, eosque exhortamur, ac rogamus non solum ne eos inquietari a quocumque permittant, ac patiantur, sed ut benigne illos, ut decet, et cum charitate suscipiant.

“ Decernentes præsentis Litteras, et in eis contenta quæcumque semper ac perpetuo firma, valida, et efficacia existere et fore, suosque plenarios, et integros effectus sortiri et obtinere, et ab illis, ad quos spectat, et pro tempore quandocumque spectabit inviolabiliter observari debere, sicque, et non aliter per quoscumque Judices quavis potestate fungentes judicari et definiri pariter debere; ac irritum, et inane si secus super his a quoquam quavis auctoritate scienter vel ignoranter contigerit attentari.

“ Non obstantibus Constitutionibus et Ordinationibus Apostolicis, ac præsertim supramemoratis Litteris in forma Brevis felicitis recordationis Clementis Decimiquarti incipien: *Dominus ac Redemptor Noster* sub Annulo Piscatoris expeditis die vigesima prima Julii Anni Domini millesimi septingentesimi septuagesimi tertii,

quibus ad præmissorum effectum expresse ac speciatim intendimus derogare, cæterisque contrariis quibuscumque.

"Volumus autem, ut earundem præsentium Litterarum Transumptis, sive exemplis, etiam impressis, manu alicujus Notarii publici subscriptis, et sigillo Personæ in Ecclesiastica Dignitate constitutæ munitis eadem prorsus fides in Judicio et extra adhibeatur, quæ ipsis præsentibus adhiberetur, si forent exhibitæ vel ostensæ.

"Nulli ergo omnino hominum liceat hanc paginam Nostræ Ordinationis, Statuti, Extensionis, Concessionis, Indulti, Declarationis, Facultatis, Receptionis, Reservationis, Moniti, Exhortationis, Decreti, et Derogationis infringere vel ei ausu temerario contraire; si quis autem hoc attentare præsumperit indignationem Omnipotentis Dei ac Beatorum Petri et Pauli Apostolorum ejus se noverit incursurum.

"Datum Romæ apud Sanctam Mariam Majorem Anno Incarnationis Dominicæ Millesimo Octingentesimo Quartodecimo Septimo Idus Augusti Pontificatus Nostri Anno quintodecimo.

"A. CARD. PRO-DATARIUS, R. CARD. BRASCHI HONESTI.
VISA

"De Curia D. Testa

"Loco ✠ Plumbi."

"F. Lavizzarius."

"Registrata in Secretaria Brevium."

v.

ART. V.—*The Magic of Wealth.* By T. S. SURR. 3 vols. 12mo.
Pp. 276, 267, 249. Cadell and Co. 1815.

IN the name of Obscurity Obscured, where shall we find a glimmer of *classic* revelation to direct our taste in appropriating a title to "THIS VEHICLE OF OPINIONS!"

When the *learned* author is foiled in his attempt to fabricate a name for the ridiculous whimsicality of the Honourable Mr. Light's "*unnameable machine*," his perplexity and ours are somewhat critically parallel. All we can venture to establish is, that these volumes are not *intended* to wear the vulgar costume of a novel—No! they profess to be the "AUXILIARIES OF TRUTH," bedizened with surprises! They exhibit "A NEW FORM:" they compose "A DRAMA," truly, fantastically tricked out—in "Scene I."—"Scene II."—"Scene III."—and so forth.

Precious novelty! Let it however be understood, that this is a mere literary russe, and that it ought not wholly to weigh against the merit of "SPLENDID MISERY;" a work so honourable to Mr. Surr, that nothing, save his own wilful aberration, can tarnish his acquired fame. But we could quarrel with a

writer of his capabilities, for wandering from the broad path of narrative, to play the truant in search of the petty intricacies of originality. He has injured himself in the hope of gratifying the town; for his work is not a drama: it is not even a farce—scarcely a pantomime; and yet it abounds in forced novelties, and the unconnected bustle of a harlequinade.

Mr. Surr's grand aim appears to us to be a powerful delineation of character, after the manner of Miss Burney. The vulgarities of Mr. Briggs have served him as a model for his City haberdasher, and the whole groupe of workhouse attendants whom he assembles to amuse; but we doubt whether he does amuse. To us, the minutiae with which he affects to place these kind of people in a circle round his readers is fatiguing—not to say, disgusting. Sterne possessed the peculiar facility of giving an intimate association to the fancy; but he knew human nature too well to expend his talents in descriptions that would not interest the mind and delight the heart.

Surprise and mystery, we admit, are essential to the machinery of a novel. All delineations of life, however, should be true to nature.

An extraordinary Being—not a philanthropist, but a profuse enthusiast—arrives, from God knows where, in London: he is rough in speech, but gentle at heart: at his first rising all his emotions are in arms on the entrance of a female servant. To his eager inquiry she returns an artless tale; and “THE STRANGER,” with benevolence in full cry, gallops after a reduced spendthrift, and a sentimental milliner's Miss, to the parish workhouse. It is an eventful freak; for a little hour produces more surprises than usually occur to man in his adventures through life. In the countenance of the aged porter to the workhouse, the sagacious stranger finds strong lineaments of decayed gentility; and, in a few moments, a scene of “*Sensibility in an Uproar*” is intended to awaken the feelings to a delicacy of high-wrought woe. The sentimental Miss introduces a physician, whom she arrests by virtue of her tears, as he descended from his carriage, to the couch of her dying lover. This humane personage performs a sort of resurrection of the dead; and the young female finds a grand-papa in the old porter. These events are so rapid, that no pause is given for reflection: succeeding events, however, keep pace with them. Thus far the drawing is in good keeping. From the old porter's history, we discover him to have been formerly a merchant of the first respectability; and that his sorrows and his poverty originated in the sentimental errors of his beloved daughter, who was a sort of “*Mrs. HALLER*”—sublime in her estrange-

ment from virtue, and amiably wicked. This developement of mystery is immediately succeeded by the stranger's encountering a lady of the first rank and fashion, who familiarly accosts him by several different names, and peremptorily insists on his entering her splendid equipage. This lady is a compound of travelled accomplishment, displayed in a singular *mélange* of airs and graces culled from every court in Europe. With this Elegante, who is a young and beautiful widow, the stranger becomes an inmate for a few hours; when he, the lady of fashion, the revived spendthrift, the old porter, the pretty grand-daughter, and a farmer suddenly released from the Fleet, all set off for the neighbourhood of Moreton Hall, an estate that happened at the moment to be sold by auction, and was mysteriously purchased by the stranger at any price—here we find the old porter chaperoning the lady of fashion!

At length, with the close of the second volume, we learn, that the appearance of a tall figure in a foreign uniform, with mustachios, is the signal to cast off the veil of mystery, and to unfold a "TALE OF WONDER," yet a tale of truth.

What a moment of mortification, if the watchman should chance to be crying past two o'clock and a rainy morning, when a sentimental young lady, in bed, looks at her candle, and finds it fast dipping into the socket, just as she eagerly would have opened volume the third!

Patience par force! With the early dawn—for Miss cannot sleep for thinking—she prepares for the "TALE OF WONDER:" and what does she discover? That the mysterious stranger was a mysterious foundling; that he was mysteriously kidnapped by a Jesuit, mysteriously educated, and afterwards transplanted into a cardinal's palace at Rome, from which he mysteriously escapes. Eventually, he becomes confidential secretary to the mysterious chancellor of the order of Jesuits; an Italian nobleman, whose power was so stupendous, as to regulate that of the general of the order. By the intrigues of this crafty Italian, the power of the Jesuits is overthrown.

" ' Now, Belvidere, is arrived the crisis that fixes your fate for life! See that there is not, even in the outer room, a living being with sense of hearing, and faculty of speech. Lock that door, and that. Now I am assured that no eye, save your's, sees what I am about to do, nor any other ear has knowledge of my words.

" ' Know, then, that it has been represented to this Ricci, that if by force, or stratagem, his person should fall into the hands of his enemies, they will use the artifices of kindness, and the realities of torture, to obtain from him a clue to the invisible treasures

of the order; to those streams of gold which flow at its command in every quarter of the world, impervious to the view of the uninitiated.

“ ‘In a moment of high-wrought zeal, with an heroic resolution foreign to his nature, Ricci determined to divest himself of the power of discovery; and, therefore, at this hour he is actually ignorant of many of the principal depositories of the accumulated riches of the Order, contenting himself with the controul of its revenues!’

“ ‘Who, then, has the keys of this vast treasure? One, who from his apparent hostility to Ricci, in their eyes, his deluded persecutors never will suspect—I—I, EMILIO DI SALVINI, possess the clue to their secret treasures; and I, therefore,—I am the power of the Jesuits! I marvel not at the awe with which such a revelation has impressed you! You stand, indeed, before a MIGHTY MASTER, one who does not stoop to ask your love, but who will reward your zeal. Remember error, in his service, is as much a crime as treason; and be assured, that a look of your’s, calculated to lead the most cunning observer to a guess of the great secret imparted to you, will be inevitably followed by a death of torture.’

“ ‘I heard this speech with sentiments of horror not to be described. Nor could I easily reason myself into a belief of the reality of the scene, as he proceeded to unlock and open a concealed iron depository, from which he took the curious trunk which you have seen.

“ ‘Behold your charge,’ continued the Marquis. ‘The invention and completion of this piece of mechanism was the labour of a Jesuit’s life. It resembles in external and internal appearance, you perceive, a small common trunk, and it is so constructed that without an imparted knowledge of its springs, no human art or force can open the metallic leaves, between which are contained the references to concealed treasures in all parts of the globe.’

“ ‘From that moment I became the keeper of the accounts of this magic trunk, for such it may be truly designated. Of its contents it is sufficient in this place to say, that it was then a sort of portable exchequer of the Jesuits, of which the credulous and weak Ricci had made Salvini chancellor. His signet and his autograph could, at that period and long afterwards, command riches to almost an unlimited extent in every capital of Europe!

“ ‘Under many various names and descriptions there were lodged, in the public funds, and private banks of all the principal states, prodigious sums! With numerous merchants and bankers this unsuspected chancellor of the Order had credit to a vast extent; and in the care of travelling missionaries, were diamonds, and other precious stones of immense value, all at the disposal of the orders of Salvini.

“ ‘But I must abruptly close this scene, which, on account of its

extraordinary novelty, and its important consequences, I have detailed so much at large."

* * * * *

" 'Years have rolled over us, since the day fate threw you in my power—I have not been insensible to your detestation of my service, which has rendered your fidelity more noble. Whilst there remained a hope of the accomplishment of my great purpose, that hope held you my victim, as fast as the fatal folds of the dreadful Laocoon. NOW MY DESPAIR HAS SET YOU FREE. In those depositories where, for my use, you lodged the wealth I have entrusted to you, that wealth still remains. My death will transfer those treasures solely to yourself—no other hand can touch them! THEY ARE YOUR'S—use them according to the impulse of your own benevolent heart. To me too late comes remorse for a life worse than wasted in ambitious dreams, that have proved a fiery hell to my tortured soul. Go thou into the world with all the means of doing good, which this wealth affords you. Benevolence is in you an active principle, which I have only known by name. I have pursued a shadow, that has mocked my hopes—I have lived in misery, and I die unblest!"

" In a few days after this declaration the Marquis di Salvini was no more! Whether the invisible arm of Jesuitism, or the fiend despair, administered the chalice of death, I am still doubtful.

* * * * *

" O'er the next period of my eventful life a veil must long remain, and probably may never be by me withdrawn.

" Respect for the recent dead, and justice to many still existing characters, who figured on the stage, which Europe, during that period, presented, forbid the narrative of my adventures in Russia, Germany, France, Italy, Spain, and Portugal, as well as the disclosure of my correspondences with England.

" It is enough to say, that in all these places I have, under various disguises, endeavoured to use the magic power (which I soon discovered that I *actually possessed*) for such purposes as appeared to my humble judgment best adapted to serve the cause of truth, of justice, reason, and humanity!

" In prisons as well as palaces, in camps and in hospitals, much of that period has been passed. I could harrow up the soul with horror at scenes of revolutionary anarchy in Paris—of sanguinary massacres in ungrateful Spain; nor would one of the least terrible be, that which marked the departure of the spirit of the wretch Effington, of whose immense wealth I fortunately deprived the *secret treasury of the Inquisition*.

" But here let the curtain drop. Away—away with all the gloomy scenery and horrid apparatus of Jesuitism and of Jacobinism, of Despotism and of Anarchy! Remove the Inquisition dungeons—the revolutionary guillotines—and clear the stage of masks and chains—of poisoned chalices and bloody daggers."

The possession of the mysterious trunk constitutes the stranger "THE MAGICIAN OF WEALTH." This plot, if it may be so called, reminds us of "SAINT LEON." The philosopher's stone and the Jesuit's exchequer are synonymous.

In the "beautifully wild and tranquilly sublime" scenery of Switzerland, the mysterious stranger finds his mysterious father on his death-bed; and his mysterious mother proves to have been the deceased sister of Sir George Beaumont, whose mysterious marriage with Erasmus Oldways gave birth to a mysterious son. This clandestine wedding, by the bye, is the result of private theatricals; and we believe many unions, less sacred, arise from the same immoral source. Concluding, Mr. Surr states—

"Thus, then, you behold before you the MYSTERIOUS STRANGER, no longer veiled as Martelli, Belvidere, or Lyttleton, but in the character to which his birth entitles him, an ENGLISH COUNTRY GENTLEMAN, and with a family name of which he is justly proud."

Monk Lewis's tales of wonder—"with the worms crawling in, and the worms crawling out"—are every-day's detail compared with this magic groupe of mysteries, which increase as rapidly as they unravel. So far, however, as Mr. Surr has mingled political events with his tale, and inasmuch as he furnishes an animated sketch of the Jesuits in the adventures of his hero, we have been entertained. Mr. Surr is more at home in his delineation of the city nobility, than in that of our court. Novelists are too fond of aiming to describe scenes, which can only be understood by personal association; and we believe that some anecdote-telling writers collect their malignant disclosures from the servants of noble families, with whom they get acquainted over a pipe and nip at a Piccadilly alehouse. We cannot mean to apply this to the gentleman before us, for he is accustomed to titled society—we only risk a general remark.

In taking leave of Mr. Surr, we are anxious to assure him, that we admire his contrasted characters of FLIM-FLAM the "nouveau riche," and Mr. OLDWAYS, the dignified shade of the "Country Gentleman," once so honourable to our national character; and we cordially join in his last words—that "Happy will it be for Old England, for the British empire, for the civilized world, when the manœuvres of such mischievous speculators as *Flim-Flam* shall be no longer successful; and when the character and conduct of such men as Mr. *Oldways* shall be rightly understood, duly honoured, and generally imitated."

This contrast forms by far the most valuable portion of the *Magic of Wealth*. When Mr. Surr tells us of "a living monument of splendid prostitution," it is a repetition of "his living monument of splendid misery;" and a retort flippant is introduced, precisely in the way that Kotzebue's Countess and the Baron Steinfort trifle with each others curiosity. We do not, however, call this plagiarism.

The prevailing language is often tedious—sometimes energetic—never elegant. E.

ART. VI.—*The History of Mr. John Decastro, and his Brother Bat, commonly called Old Crab. The Merry Part written by JOHN MATHERS: the Grave, by a Solid Gentleman.* 4 vols. 8vo.—Pp. 338, 404, 366, 406. T. Egerton. 1815.

MANY of our readers may attach such ideas of gravity to our censorial office, as to deem the relaxation of our habitual gravity, by any species of provocation, altogether unbecoming the solemnity of our character. We are by no means unwilling to confess, however, that the work before us has, by its humour, operated powerfully on our nerves, and produced a longer succession of smiles, and more irresistible laughter, than we recollect to have given vent to since our perusal of the *Feast of the Ancients*.*

The history of Mr. Decastro and his brother is written in a style which, if not elegant, is spirited and easy. It presents several well-drawn characters, inculcates precepts of unexceptionable morality, and sparkles throughout with genuine wit and humour: and though we cannot but observe, that the two latter qualities sometimes overleap the bounds of delicacy, candour obliges us to acknowledge, that to expect a work of four volumes, teeming with humour and oddity, to be perfectly free of indelicate allusions, would be overweeningly fastidious. These deviations, however, do not very frequently occur; neither are they of such a nature as to interdict the perusal of the work. On the contrary, though we view them as serious blemishes, we think their tendency counteracted by the general strain of the composition, which is sufficiently attractive to ensure the favourable opinion of all who are not callous to the charms of morality, though clothed in the costume of ridicule.

The two brothers, whose history is related, were, as is commonly the case in families, men of dissimilar habits. Mr. John

* Vide *Peregrine Pickle*.

Decastro, the hero, though the younger of the two, inherited the whole patrimonial property; the father having disinherited his son Bartholomew, in consequence of some offence he had received from him, which had been aggravated by family interference. The hero is described as being possessed of a great fortune, but too little money, having an income of £20,000 per annum, which was inadequate to his expenditure. The brother had little fortune, and too much money, his income greatly exceeding all his wants. The former dissipated his property in splendid entertainments, which naturally produced the envy and contempt of his guests, and exposed him to the fraud and afterwards insult of his tradesmen, when unable to meet their demands; the latter possessed the advantage of his brother in talents, education, and prudence; the whole of his income arose from a living presented to him by his brother, and the profits of a farm he held under him. Uncoüth in his exterior, but possessed of a warm heart and the strictest integrity, he had acquired in the meridian of life the appellation of Old Crab, from the harshness of his manners and the sourness of his visage. Mr. Decastro perceiving his income insufficient to maintain the splendour of his establishment, resorted to the system of borrowing on his estates. His constituents (for he was in parliament) finding him no longer capable of defraying the expenses contingent on an election, chose some one who could. Losing his seat, like others before and since, he found it necessary to inspect his accounts, in order to ascertain the condition of his affairs. Now, Mr. Decastro was similarly situated to most men of opulence,—he was a very bad accountant, his mother having dismissed his writing master, because the young gentleman did not like learning the *nasty* figures. In casting up the sum total of his tradesmen's bills, having no assistant but his wife, who was a woman of fashion, he put a cypher too much at the end, which so terrified him, that without further investigation, he mounted his horse in the night, and proceeded to his brother's rectory in Cumberland. Old Crab, who had always employed his utmost endeavours in pointing out in no very smooth language the course his brother should have pursued, cheerfully undertook the settlement of his affairs. After availing himself of the melancholy state of his brother's mind, to instil into it some principles of religion, he hastened to London, where, upon a full examination of the accounts, and by the sale of the town and country houses, he discharged all his brother's debts, leaving his income undiminished; and by a temporary concealment from our hero and his wife of the favourable state of their circumstances, he re-

conciled them to the comforts of retirement, until having conceived that they had lost all, they were well satisfied that they had a splendid mansion left in the heart of their tenantry, and that their income was undiminished, though they were removed from the dazzling pomp of fashionable society.

They, who with large fortunes have moved with pride and pageantry in the world, need but experience a serious reverse, to find the world turn against them. The stories in circulation at the sudden departure of Mr. Decastro from London were of course numerous, and as Old Crab had managed in settling with the creditors separately, to lead each to suppose that he had obtained the preference, it was reported that Mr. D. had after the sale of his estates, paid but five shillings in the pound, and that retiring to his brothers neighbourhood he had opened a chandler's shop. This report reaching the ear of a sister of Mr. Decastro, who was married to a Lord Budemere, the lady after some correspondence, agreed to visit her sister; and accordingly, accompanied by some of those the Decastros had formerly deemed among their friends, the visit was paid.

Mrs. D. pleased with the joke, had erected at the park gate a temporary shop in which she received her visitors in the garb and appearance of a country shopkeeper. And having intimated to her sister that their party would be received at the neighbouring mansion by its proprietors whose name she had not given, the party after displaying by words that they felt some pity, and parting with some of their money in order to shew that they were not destitute of that necessary article, proceeded to the mansion under the guidance of an odd character termed Old Comical, who was well instructed in his part by Mrs. D.

The scene at the mansion is well drawn; the parties met—"there was a deep silence for two or three minutes, notwithstanding there were no less than four women in the room." Dinner succeeded immediately, and no one entered on the subject until it was completed; when one of the party asserted that they had been robbed at the park gate, and stated the circumstances. Mr. D. affected surprise;—the park was searched, but the shop had been removed, and no traces of it were to be found. Considerable neatness is displayed by the author in the whole of this contrivance, to surprise and mortify those who had expected merely to humble a fallen friend—that is, a friend in the fashionable acceptance of the term. The affair terminated in an explanation, to the chagrin of most of the party, who were however gratified by the restoration of their bank notes.

We have mentioned the name of Old Comical as an agent of

Mrs. Decastro; his character and description are too absurd to be natural, but too humourous to be omitted. Indeed, it is to the drollery of this odd sort of personage that the reader is indebted for a considerable portion of his entertainment. He is described as a man of exquisite natural humour, and a gentleman by birth, being the son of Squire Mathers, Lord of the Manor of Cock-a-doodle Hall, Northamptonshire, a justice of the peace, and a man of wealth; but John, alias Old Comical, having an elder brother, came in for no share of the fortune, and had no other dependance than his wit. Old Comical had, however, one inheritance from his father, namely, a disposition to be facetious, and an irresistible power of provoking laughter in others; indeed, the father had expired in a fit of laughter, occasioned by observing a man about to be married, who was afflicted with the St. Vitus's dance, which produced certain odd associations of ideas, "and when the old women laid out the body they all fell a laughing, for death had left the laugh upon his face, as fresh as if the joke had been that moment cracked." Old Comical having subsisted for some time by his humour, and engaged in many ridiculous adventures, at length found a home under the roof of Old Crab, who appointed him bailiff to his farm and parish clerk, a circumstance to which Mrs. Decastro was indebted for his services in the above adventure. The description of his person is so humorous and so admirably drawn, that we shall give it entire.

"His face was as red as fire, upon which half a dozen warts, as big as red gooseberries, and much of the same colour, had disposed themselves at certain distances from one another, the largest of which sat upon the roof of his nose; he had another on his chin hanging thereat by a slender stalk, like the little fruit aforesaid; he had another on his forehead, which was never seen but when he laughed, for at that time his features were drawn altogether in the middle of his face, and the said wart came down from under his wig in a very odd manner; his nose was irregular, turned up at the point, and hitched up on one side, and the wings thereof very wide. He was so deeply marked by the small-pox, that his face looked like a red honeycomb, so deeply pitted that a towel was of little use to him; and, being a neat man, he used to clean his face with a brush, which very much increased his natural floridity. He was as bald as a doll, and his pate was seamed and lined all over like a map of the roads; his eyes were dark blue, clear as crystal, and very fine, one of which he almost always kept shut, like one taking aim, so he passed with many for a man with one eye, till he convinced them of their mistake by a sudden stare, which had such oddity in it, as made people laugh; he had a very wide mouth, and throat,

so that when he laughed one might almost see what he had in his stomach; he had a very fine set of teeth which he showed all at one grin; the retractive muscles of the upper lip gave him astonishing powers of grimace, and though his mouth was very wide, and his lips very protuberant, such was the force of the sphincter oris, that he could gather them up in a little wrinkle, which he usually did before he broke out into a loud laugh."

Our limits will not permit us to continue the narrative: we have given only the outlines of the first volume; the remaining three are full of incident, and preserve throughout considerable interest and entertainment.

We have before observed that the work abounds in humour and wit; its style partakes of the Hudibrastic, and occasionally reminds us of the celebrated author of *Tristram Shandy*. The task would be endless to illustrate these remarks by extracts; every page being brightened by transient flashes of wit and fitful bursts of humour. We should feel pleasure could we pronounce the author free from faults: he appears to have written in too great haste to reflect upon the inconsistencies that occur in his narrative. Several of his characters are far from natural, most of them occasionally inconsistent, and many of the incidents altogether absurd. Another prominent error is, a want of diversity; too close a similarity of manners being observable in most of the characters. The author is a humorist, and one of no ordinary cast; yet, though it appears as difficult a task for him to avoid a display of drollery on every occasion as it is for most writers to assume it at all, wit seldom comes with grace from the lips of a philosopher, nor, unless it be of a delicate and refined nature, from those of the world's greatest ornament—a lovely woman. With all its defects, however, we think very favourably of the work, and have no doubt of its giving general satisfaction. We consider it deserving of perusal, and recommend it as an antidote to *ennui*. Its principal merits consist in the humour of the characters, a copious display of originality, wit, and humour, and the excellent moral tendency of the whole.

S.

ART. VII.—*The Lord of the Isles; a Poem.* By WALTER SCOTT, Esq. 4to. Pp. 440. Edinburgh, Constable and Co. London, Longman and Co. 1815.

WE are decidedly of opinion that the title of a work, dramatic or poetical, ought to bear a very strongly-marked reference to its main subject. To deduce it from any inferior agent or

circumstance, is to invert every fundamental ordinance of literary propriety, and rob the composition of the dignity it would otherwise possess. When the principal theme, or actor, is not permitted to dictate the title, the whole work is likely to suffer; for the author having, on the one hand, selected his chief subject and character, and being conscious that they should prescribe its denomination, yet tempted, on the other, to borrow it from some subordinate transaction or personage, is involved in an abortive conflict between propriety and inclination. He aims at counterbalancing the error he resolves to commit. He labours to invest the subaltern action which usurpingly determines the title with unsuitable pomp, and alien importance, to the great deterioration of the main theme, which is not merely shorn of half its natural dignity and interest, but suffers, likewise, in all its imperious requisitions of correlative sublimity, and adjunctive embellishment. The obvious result is an incongruity and want of just proportion in all the parts of the composition, producing an appearance of disorderly dismemberment in the whole design; the writer having, in fact, created to himself a double plan, between whose superior and inferior divisions there exists no harmonizing and cementing principle. To make the work correspond, in a passable degree, with the title, the subordinate event from which it springs is forced into offensive conspicuousness, while the *real* subject, languishing through want of the cherishing ardour so strangely bestowed on one of its contingents, is scarcely ever permitted to reveal the full majesty of its proportions,—to shine out in the corporate splendour of its appropriate glories. This is like sacrificing the sovereign to exalt the subject, or excluding the light of the sun to give effect to the rays of a taper. It is destroying the palace to save the hut; and suffering the foliage of the oak to wither, for the sake of the ivy that entwines its trunk.

These remarks apply with peculiar strictness to Mr. Scott's present poem. Its title, "*The Lord of the Isles*," being derived from one of its inferior agents, a person entitled to no regard from any qualities ascribed to him by the author, of a light and fluctuating character, and whose love adventures are but ill calculated to excite interest in a poem aspiring to celebrate the enterprizing genius of a Royal hero, and the redemption of a whole people from foreign thralldom and tyranny. King Robert, The Bruce, is, in reality the chief *personage*; his glorious struggle against that remorseless despot, the First Edward, and mighty victory over that man's son at Bannockbourn, the *master-subject* of the poem; mate-

rials these, we should have thought, wherewith a Scottish bard might have erected a magnificent monument to his country's renown; while from the acknowledged genius of "*the great Minstrel*," and the circumstance of almost all his productions having their scene of action in his native land, it was well to be supposed that he had selected the wars of The Bruce as the subject of a poem whose beauty and nobleness,—embellishing and exhibiting in their real grandeur events in which every true Scot must feel such high and honourable interest,—should have insured it that exalted and lasting reputation which it would have deserved, but which has been voluntarily abandoned by Mr. Scott. By so doing, he has, we confess, given a strong and strange example of unintentional and unpatriotic humility. It is singular that the poet should, himself, have declared his liability to censure on this score. Speaking of the vessel which bears King Robert to Artornish, Mr. Scott says,

———"With that skiff
Abides the minstrel tale—"*

Here is a full confession of the impropriety of the present title, and it is very evident that the proper one, which might have stood in a shape something like this, "*The Achievements of The Bruce*," has been sacrificed to the unworthy attraction of romantic glitter and subaltern prettiness. As reasonably might the *Iliad* be termed "*The Amours of Paris and Helen*," or the *Æneid* "*The Loves of Æneas and Dido*," as this poem be denominated "*The Lord of the Isles*." Indeed, the excuse for the change of title in the works of Homer and Virgil would be much stronger than any to be urged in Mr. Scott's favour. The passion of Paris was the source of the Trojan War, a circumstance which is seldom suffered by the poet to vanish wholly from our sight, and occasionally serving as the basis of some pathetic reflection, or episode, springing from the main subject, and bearing upon it with acknowledged relevancy. In the *Æneid* the devoted attachment of the Carthaginian Queen to the Trojan Chief, not only furnished Virgil an admirable opportunity of displaying his wonderful powers in moving the tenderer feelings, but, in a poem whose hero was the Founder of the Roman greatness, was skilfully introduced as the remote cause of the long and inveterate animosity that subsisted between Rome and Carthage. In Mr. Scott's work, on the contrary, it would puzzle his most decided admirers to discover what indispensable connexion subsists between the actual hero

* Canto I. Stanza xvii.

and subject, (King Robert and the Establishment of Scottish independence,) and the wavering and weak-minded person from whom the poem is entitled. Besides, the "*Lord of the Isles*" here introduced, is a character purely fictitious, a circumstance that renders the inscription of the work, the dignity of the chief personage and importance of the theme, properly estimated, absolutely ridiculous.

Perhaps, after all, we have been mistaken in ascribing the "*great Minstrel's*" choice of a title to romantic affectation, and the desire of appearing once more armed *cap-a-pée* like a chevalier of the *bon vieux tems*. The *epic* character which the poem would have assumed, had it been correctly designated, necessarily involves the action of a genius of the loftiest order; a genius accustomed to the contemplation of the *great*, rather than the *beautiful*, directing its noble ambition to the achievement of *one* magnificent purpose, and investing the object of its exertion with the sober majesty of moral truth. Now, without intending to derogate from the acknowledged talents of Mr. Scott, it is by no means unreasonable to suppose that of ability of this exalted class he was consciously unpossessed; and that, unwilling to hazard his reputation within the pale of the *Epopœia*, he abandoned as the main subject of his poem, and that which should have originated the title, the glorious theme presented by the Wars of Robert; and, continuing his worship at the shrine of Chivalric Romance, decorated a feeble-minded but repentant rebel with the laurel that would have received lustre from the brows of The Bruce.

We cannot, then, consider this poem of Mr. Scott as we wish he had permitted us to do—viz. as a grand and splendid commemoration of the most awful and brilliant period of Scottish History. We are not sensible of any argument to be urged in support of the superiority of "*The Lord of the Isles*" to the author's preceding works. That it is a finely-told, if not well-arranged, tale; abounding in vivid description, if deficient in strongly-marked characters; that the narrative in its general tone is rich and vigorous, though sometimes perplexing from the unexplained suddenness of its transitions; generally luminous, and occasionally lighted up into exotic splendour by a gleam of the diviner faculty; we are fully disposed to admit. But these are merits which "*The Lord of the Isles*" possesses in common with, though, it may be, not so largely or multifariously as, Mr. Scott's preceding poems. In common with them, also, it is disfigured by ungraceful abruptnesses, contorted phraseology, and passages of prosaic tameness.

"*Rokeby*," of all Mr. Scott's works,—we will not except even

"*The Lay of the Last Minstrel*,"—is, in our opinion, first in merit and claim to deliberate and permanent panegyric. The story is interesting, arranged with considerable clearness, and with no less attention to dramatic effect. The characters are strongly drawn, and vividly contrasted. In the descriptive part the poet has shown that, though he may feel all the partiality of a native for the sublimer landscape of Scotland, he can, nevertheless, paint with the hand of a master the softer beauties of English scenery. The language of "*Rokeby*" is, generally speaking, decidedly superior to that of his former productions. Retaining what was estimable in the verse of "*The Lay*," "*Marmion*," and "*The Lady of the Lake*,"—its simplicity and pathos—the verse of *Rokeby* is distinguished by qualities of a higher kind. It is imbued with the evidence of a maturer genius, than is exhibited in any one of the poems we have enumerated. It is more condensed, vigorous, and palpably splendid. It has more dignity, and less puerility. The judicious employment of antithesis and inversion has given it increased energy, and very much was gained by the *Byronic* adoption of alliterative words, and the repercussive effects of transposition. In fine, if the eulogium bestowed on Mr. Scott of having "*completely triumphed over the fatal facility of the octosyllabic verse*,"* be well deserved, its justification is to be sought for in the language of "*Rokeby*." The verse of "*The Lord of the Isles*" displays no improvement in Mr. Scott's style since the publication of its predecessor. Its general complexion is more ballad-like, and it may be fairly stated to hold a medium rank between that of "*Rokeby*" and the author's earlier compositions. It is more lax and diffuse than that of the first, yet more compressed than that of the last. Than that of "*Rokeby*," the language is less stern and stately; than that of "*The Lay, &c.*" more lofty and emphatic. If it does not manifest so many of the lighter graces as "*The Lay, &c.*" neither is it so deeply marked with the features of dignity as "*Rokeby*." Its general colouring is warmer than that of the former, but very inferior to the rich and glowing tints of the latter. Its step is more certain and specific than that of "*The Lay*;" than that of "*Rokeby*," less confident and composed. The language of "*The Lord of the Isles*," in fine, occupies much the same station between the styles of "*The Lay, &c.*" and "*Rokeby*," which adolescence possesses between infancy and manhood.

Having given this general outline of our objections to "*The*

* See Preface to Lord Byron's "*Corsair*."

Lord of the Isles," we proceed to sketch the story of the poem.

THE FIRST CANTO opens with a song chaunted by the minstrels of Ronald, Lord of the Isles, beneath the walls of Artornish Castle, in celebration of his approaching marriage with Edith of Lorn. The lady, who has been conveyed to Artornish by her brother, there to await the arrival of the bridegroom (a circumstance not uncustomary in that age) listens with cold indifference to the lay of the bards, and upon the kind expostulation of her foster-mother, bursts into an impassioned declaration that "*he*," Ronald, with whom *she* is deeply enamoured, "*loves her not*," and appeals, in proof of her asseveration, to his tardy and reluctant approach. Her aged nurse endeavours, but in vain, to soothe the agitation of her spirits. This scene is, at length, terminated by their descriing the fleet of Ronald, adorned with silken streamers, and otherwise sumptuously decorated, bearing down from Aros Bay, to the halls of Artornish. At the same instant a slight and wave-tossed skiff is discovered, past which the nuptial armada sails regardless of her distressed condition. The weather-beaten bark, we are given to understand, contains, besides her crew, two knights and their sister, personages of high rank, whose adventures are closely interwoven with the business of the poem, and who are at last forced by the increasing fury of the elements, to seek shelter within the walls of the fortress, which it had been their strenuous endeavour during the whole of the day to avoid. The description of the vessel's approach to the castle through the tempestuous and sparkling waters, and the contrast of the gloomy aspect of the billows with the glittering splendours of Artornish,

"Twixt cloud and ocean hung,"

sending her radiance abroad through the terrors of the night, and mingling at intervals the shouts of her revelry with the wilder cadence of the blast, is one of the happiest instances of Mr. Scott's felicity in awful and magnificent scenery that we remember to have ever read. The canto concludes with the arrival of the strangers at Artornish, and the warder's announcement of his illustrious and reluctant visitants to the Lord of the Isles.

CANTO THE SECOND. Ronald, seated at the head of the banquet-table, endeavours, by a display of boisterous mirth, to conceal some powerful emotion which, though unnoticed by the guests, is nevertheless observed with anguish by his lovely bride; when, suddenly, the winding of the bugle-horn at the portal of Artornish declares the supposed arrival of the Abbot

of St. Iona to solemnize the nuptials,—he drops the “untasted goblet,” but is relieved by the intelligence of the warder that three noble-looking strangers claim the rights of hospitality at his hands. The seneschal is directed to introduce them: they enter, and he, struck by their lofty and dignified bearing, assigns them stations above all the company, at which all, but more especially the Chief of Lorn, brother of Edith, are much offended. Lorn, however, who is in traitorous league with the English king against The Bruce, guessing the rank and identity of the strangers, commands one of the minstrels to chaunt an insulting song, recording the successful issue in favour of the rebel of a combat between him and his sovereign. At the close, the younger stranger, who has been previously irritated by Lorn’s insolent interrogations, lays his hand upon his sword with the design of chastising the offender, but is checked by the elder knight, who, however, in addressing the minstrel, at once realizes the suspicion, and galls the pride of the traitor. Further concealment is impossible—the strangers are the KING, his brother, and their sister the Princess Isobel. Tumult of the most ferocious kind succeeds this discovery. Lorn loudly and savagely insists upon the murder of his Sovereign, in atonement for the death of his kinsman, Comyn, slain at the altar by The Bruce, in resentment of his treasons; while Ronald as warmly asserts the sacredness of hospitable claims. His ardour is increased by the appeal of the Princess for his protection to her brothers; and here breaks forth the cause of the perturbation he manifested at the commencement of the canto—the Royal charms of Isobel, from whom he had formerly and frequently received the prize at tournaments, have seduced his heart from the object of his earlier and affianced affections. The broil becomes fiercer than before, when the announcement of the Abbot prevents the effusion of blood, and the rebel consents to refer the case to the monk, and to abide by his decision. The Abbot enters; after hearing the malignant declamation of Lorn against his Sovereign, in which the death of Comyn forms the principal charge, turns round upon the King with a cold, stern visage; and questions him why he should not instantly give him up to the man who is thirsting for his blood? The Bruce, with brief and haughty eloquence, justifies the deed politically, but admits that, as a violation of religious precept, it requires religious atonement. The conception and execution of the ensuing stanzas constitute excellence which it would be difficult to match from any other part of the poem. The surprise is grand and perfect. The monk, struck with the heroism of Robert, foregoes the intended

anathema, and breaks out into a prophetic annunciation of his final triumph over all his enemies, and the veneration in which his name will be held by posterity. These stanzas, which conclude the second canto, derive their chief title to encomium from the emphatic felicity of their burthen,

“ I bless thee and thou shalt be bless'd;”

in which few and simple words, following, as they do, a series of predicated ills, there is an energy that instantaneously appeals to the heart, and surpasses, all to nothing, the results of passages less happy in their application, though more laboured and tortuous in their construction.

CANTO THE THIRD. Notwithstanding the Abbot's prophecy, Lorn remains impenitently contumacious, and reproachfully rejects Ronald's proposal to reconcile himself with his sovereign. The rebel chief summons his train, and prepares to depart with his sister, who, however, terrified by his declared resolution of giving her hand to the Earl of Cumberland, has taken advantage of the confusion to quit the castle under the protection, it is supposed, of the Abbot. The discovery of her flight adds to the exasperation of Lorn, and after ordering a galley in pursuit of her, he leaves Artornish with a mind galled to madness. With the exception of Torquil, Lord of Dunvegan, the rest of the chiefs, among whom are many who have returned to their allegiance, disperse. The King retires to take repose, under the pledged protection of the Lord of the Isles, who at midnight interrupts his rest to assure him of his perfect devotion to his cause. With the morning's dawn they prepare to embark for the Isles to excite their martial inhabitants to arms: while Prince Edward is charged to convey the Lady Isobel to Ireland for security, and to

“ Muster up each scattered friend.”

The King and Ronald set sail with favourable gales, but the wind shifting, they are forced upon the shore of Skye. The solitary aspect of the place induces The Bruce, accompanied by Ronald, and his page Allan, to land in search of game. While they are contemplating the dreary but sublime scenery of Skye, they observe and are accosted by five vulgar and sulky-featured men, whom Ronald, by the badges on their bonnets, guesses to be vassals of Lorn. These individuals of “evil mien,” after informing them that their bark, upon the appearance of an English vessel, hoisted sail, invite the monarch and his companions to share with them a deer they have just slain. The King and his party give a wary consent, and proceed to the

cabin of their sullen inviters; they refuse, however, to sit at the same table with their hosts: and concert their security for the night by appointing a watch, to be kept by one of the company while the others repose. The Lord of the Isles consents to be the first sentinel; and easily maintains himself insomnolent, by reflections on his love for the Princess Isobel, and plighted faith to Edith of Lorn. The ensuing watch is undertaken by the King: and the royal mind, filled with lofty and anxious thoughts upon his own and Scotland's fortunes, defies the approach of sleep. Allan's turn succeeds; and the page's eyes are kept tolerably stedfast for a time, by the recollection of his boyish haunts and sports, the fond remembrance of his mother,

“ His little sister's green-wood bower,”

and all the wildly-fanciful stories of enchantment that delighted the days of his childhood. Sleep at length weighs down his lids; and—he dies by the hand of one of the wakeful ruffians. His expiring groan rouses the King, who instantly dispatches the murderer with one of his own firebrands. Ronald awakes; and in conjunction with The Bruce, speedily masters the remaining banditti, who in their last moments confess themselves to have been liegemen of Lorn. They lament the sad destiny of Allan, and taking under their protection a beautiful but dumb boy, attested by the villains to have been rescued by them from a shipwrecked bark the preceding day, sorrowfully quit the blood-stained hut.

CANTO THE FOURTH. Prince Edward returns from his mission with the joyous intelligence of the death of the English monarch, the arming of the patriots, and the arrival of his band in the Isle of Arran. For Arran they depart in the vessel which conveyed the Prince from Ireland; and in their passage through the Hebrides, rouse to action the martial chiefs and population of the wests. Arrived at Brodick Bay, in Arran, The Bruce is joined by Douglas, Boyd, Lennox, De la Haye, &c, and their faithful and unshrinking soldiery. The King then visits his sister, who, we are surprized to find, is residing in the convent of St. Bride, in Arran; the dumb boy accompanies him as the future attendant upon the Princess; and The Bruce performs his promise to Ronald of pleading his suit with Isobel. Isobel in answer, and in the presence of her new page, earnestly assures her brother of her determination not to listen to the vows of her lover, until he lays at her feet

“ The ring which bound the faith he swore,

By Edith freely yielded o'er,”

and an "acquittal" from his engagements with that lovely wanderer,

"By her who brooks his perjurd scorn."

With this answer Robert departs, and the canto concludes with his resolution immediately to attempt the recovery of his patrimonial castle and demesne of Carrick, opposite Arran, from Clifford its English and usurping tenant.

CANTO THE FIFTH discovers Isobel performing her matin devotion in the cloister of St. Bride. Rising from her orisons, she perceives on the floor of her cell a packet, addressed to herself. She opens it—it contains a *ring*, and a resignation by Edith of all her claims upon Ronald. Great as is her astonishment, it is increased, when upon enquiry whether any stranger has been admitted to the nunnery since the visit of The Bruce, the porteress replies in the negative, but informs her that the *dumb page* has flown! Is the mystery unravelled—was it Edith herself? The Princess instantly dispatches a messenger to the army to seek the page. The messenger, a monk, arrives at the camp, and finds that the page has been dispatched by the Prince to the opposite shore, to agree with the friends of The Bruce upon signals for the attack of Carrick. The fleet sets sail, steering toward the flaming beacon kindled by the patriots on the Carrick coast. The picturesque effect caused by the illumination on the woody promontories and jutting rocks, is very vividly described. They proceed with hope: but the fierce and broad spreading of the flame, and its sudden extinction, raise doubts in the minds of all but Edward, of its human origin. They land—the dumb stripling joins them, bringing with him a letter from one of The Bruce's adherents, containing news that the English are in force at Carrick and the neighbouring country, that Lorn and his rebels have just joined the bands of Clifford, and confirming their apprehensions concerning the mysterious and alarming beacon. Daunted for a moment by these discouraging tidings, the never-desponding Prince revives their spirits,

"Hap what may,
In Carrick Carrick's Lord must stay;"

and they proceed with renovated ardour to take up a position in the vicinity of the fortress, there to concert the best plan of storming the place. The page accompanies their march, cheered and supported by Ronald; but the strength of the stripling proving unequal to the rapid and toilsome progress over the rough and broken ground, he is left behind in the hol-

low of a large oak, where he is discovered by a reconnoitring party of the English garrison. Dragged before Clifford and Lorn, and refusing all answer to their questions, he is condemned and led away to immediate death. At the place of execution, the prayers and funeral lament for the victim reach the ear of the Royal party, who are stationed in ambush. Ronald burns for the instant attack—the King assures the impatient warrior that

————— “ They shall not harm
A ringlet of the stripling's hair,”

but directs him to wait till the troops shall have been so disposed, as to cut off all communication between the garrison and the detachment encircling the captive. To Prince Edward is assigned the task of securing the drawbridge of the castle, and to Douglas that of intercepting the fugitives. The signal for assault, a spear raised by the latter over the copse of his appointed station, is speedily given by the valiant Earl. The strife begins—the page is rescued—the enemy are annihilated: at the same moment the Prince attacks and secures the fortress—Clifford is slain—Lorn escapes—and Carrick is again in possession of its rightful owner.

CANTO THE SIXTH. Isobel has taken the vows in St. Bride's convent. The dumb page, now confessedly the Maid of Lorn, at least to the Princess, has been sent to the convent for his, or should we say *her*, personal safety. The glorious achievements and triumphs of The Bruce during the following seven years are then recorded in about *ten* verses, at the conclusion of which we pounce on the mutual preparations for the decisive conflict of Bannockbourn. Here the immediate thread of the narrative is broken, to inform us of the departure of Edith for the Royal camp in her former disguise, to convince herself, at Isobel's recommendation, of the renewed affection of the *faithful* Lord of the Isles for the fair object of his early and ardent adoration,—that gallant and *prudent* chief easily foregoing his love for Isobel when he hears of her taking the veil, and with a praiseworthy attention to his worldly affairs, resuming his suit to Edith, upon finding that, if probable, the confiscated lands of her rebel brother will be conferred on the maid of Lorn. She arrives at the army the evening before the battle, and reveals her sex and name to the King; The Bruce assures her of his tenderest friendship, and places her on an eminence in the rear of his troops, with the attendants of the camp. Then follows the battle, in the description of which, though little varied from the account given by the chroniclers of the times, there

are glowing tints and admirably-imagined situations, only inferior to those of the inimitable stanzas in which Mr. Scott has immortalized the *defeat* of his countrymen at Flodden. At the close of the combat, Edith, still disguised as the page, and alarmed at the danger of her lover, whose banner she descries floating above the press, forgets her dissembled dumbness, and passionately calls upon the retainers of the camp to marshal themselves in military show, and bear down to the assistance of the army. They obey with shouts of rapture the call which appears to them the miraculous interposition of heaven in favour of Scotland; and the English host, deeming them to be fresh troops advancing to succour The Bruce, is seized with confusion and panic, and borne down and vanquished on every side. The poem terminates with an order given by the King to make princely preparation for the nuptials of Edith with the Lord of the Isles (whose pardon for his amorous perjury he has secured from the Maid of Lorn) to be celebrated at the Abbey of Cambuskenneth immediately after the performance of mass for the victory with which it has pleased Heaven to bless the arms of Scotland and The Bruce.

Such is the story of the *Lord of the Isles*; and the reader, if he has had the patience to read the whole of our *examen*, must, we should think, have gathered from it sufficient evidence of the ridiculous impropriety of the title. But this is not the only defect of the poem. There are several contradictions—of history—of character—and of the poet by himself.

Of *history*, a striking one occurs in the capture of Carrick—which did not take place for years after the time mentioned: an attack indeed was made, and a considerable advantage gained by The Bruce at the period of his return from Ireland, not against Clifford, however, but Earl Percy. Clifford was in the action, under Percy, but was *not* slain: he fell at Bannockbourn.

Of the contradictions of *character* it will be sufficient to bring forward one in that of The Bruce. That heroic monarch was, unquestionably, of a temper never surpassed for its humanity, munificence, and nobleness; yet, to represent him sorrowing over the death of the First Plantagenet—after the repeated and tremendous ills inflicted by that man on Scotland; the patriot Wallace murdered by his order, as well as the Royal race of Wales; and the very brothers, too, of The Bruce slaughtered by his command—to represent the just and generous Robert, we repeat, feeling an instant's compassion for the sudden fate of a miscreant like this, is, we are compelled to say it, so monstrous, and, in a *Scottish* poet, so unnatural a violation of

truth and decency, not to say patriotism, that we are really astonished that the author could have *conceived* the idea, much more that he could suffer his pen to record it. This wretched abasement on the part of The Bruce is further heightened by the King's half-reprehension of Prince Edward's noble and stern expression of undying hatred against his country's spoiler and his family's assassin.

Mr. Scott, we have said, contradicts himself. How *will* he explain the following facts to ours and his readers' satisfaction. The *third* canto informs us that Isobel accompanies Edward to Ireland, there to remain till the termination of the war; and in the *fourth* canto, the second day after her departure, we discover the Princess counting her beads, and reading homilies in the cloister of St. Bride in the island of Arran! We humbly beseech the "*mighty Minstrel*" to clear up this matter.

Of the characters, Prince Edward is our decided favourite. Of unshaken resolution, of a valour reckless of all danger, romantic and dauntless, we always find him at the post of peril, heedless of opposition, and beating down all resistance. Of matchless activity, and burning to distinguish himself, in action, in counsel, Edward is ever the first to advise, to perform. The Bruce, according to our notions, is much too calm—too willing to make the best of his adversary's case—too ready to blame the fine effusions of his brother's generous spirit. Mr. Scott has aimed at a contrast by investing the King with a dignity of language and mien superior to that of the Prince. The attempt has not been altogether successful. The most commanding quality in a hero is that energy which overcomes all obstacle. Now, of this quality Edward indisputably possesses a greater degree than his *wiser* brother, and we frequently feel that the sage preparation and frigid manœuvring of The Bruce would fail altogether where the unhesitating impetuosity of Edward would *command* success. Ronald is an abortion. Lorn is admirably drawn, and the character of Torquil of Dumvegan, his blunt honesty, substantial patriotism, and rugged magnanimity—all bodied forth in a sort of wildly-poetical speech, very much to the purpose though—constitute this Hebridian Chief a complete original. We were surprised not to find him in the battle. It is not irrelevant to remark by the way, that in his narrative of the conflict of Bannockbourn, Mr. Scott seems more anxious to blazon the pomp and valour of his country's ravagers, than to paint the conquering heroism of The Bruce and his chieftains. For one Scottish name we find at least half a dozen English; and the fall of De Argentine, a brave English knight, is adorned with more circumstances

of splendour than the deeds of The Bruce himself. Of the Ladies Isobel and Edith we have little to say, for little is it they do. Isobel evidently takes the veil merely out of politeness to the Maid of Lorn, who, notwithstanding the prudential fickleness of Ronald, maintains a most disheartening attachment to the recreant. The story of the dumb page, though occasionally giving birth to situations of interest, is, upon the whole, a mawkish contrivance; a new dressing up of a very old trick. Edith performs nothing in her character of a page that could not have been executed just as well, very likely better, by any stout lad. The chief part of the share which these ladies possess in the conduct of the poem, consists in very tedious and oppressive conversations about their mutual mishaps; and it must be confessed that they keep up the shuttlecock of chit-chat with a perseverance exceedingly honourable to the daughters of Eve. One of the most pleasing and natural characters of the whole poem, Allan, the page of Ronald, we just get a glimpse of, only to see him murdered before our eyes for no earthly reason that will abide a moment's examination. The poor boy should not have had the task of watching imposed upon his tender years. That was the business of robuster frames; and should have been divided between The Bruce and his master.

Examples of forced and uncouth diction are frequent; and there is introduced a very respectable quantity of obsolete terms, which our grandfathers had very properly exiled from their colloquial service "*Rede*" for *counsel*—"yeoman wight"—"*agen*," for *again*, to rhyme with "*men*"—"erst," for *formerly*, a barbarism which we are sorry to see so general with our modern bards: "*shrift*" for *confession*, and *scatheless*" for *unhurt*. With similar instances of verbal affectation, we could without much searching fill several pages. Of the defects of this interesting poem, for such it is, notwithstanding the censure we have deemed it our duty to bestow, we shall say no more; but hasten to the more pleasing task of presenting our readers with some of its numerous energetic or beautiful passages. Our first extract shall be the Blessing of The Bruce by the Abbot of Iona—

"Like man by prodigy amaz'd,
Upon the King the Abbot gaz'd;
Then o'er his pallid features glance
Convulsions of extatic trance;
His breathing came more thick and fast,
And from his pale blue eyes were cast

Strange rays of wild and wandering light;
 Uprise his locks of silver white,
 Flush'd is his brow, through every vein
 In azure tide the currents strain,
 And undistinguish'd accents broke
 The awful silence ere he spoke.

"De Bruce! I rose with purpose dread
 To speak my curse upon thy head,
 And give thee as an outcast o'er
 To him who burns to shed thy gore;—
 But, like the Midianite of old,
 Who stood on Zophim, heaven-controul'd,
 I feel within mine aged breast
 A power that will not be repress'd.
 It prompts my voice, it swells my veins,
 It burns, it maddens, it constrains!—
 De Bruce, thy sacrilegious blow
 Hath at God's altar slain thy foe:
 O'er-master'd yet by high behest,
 I BLESS THEE, AND THOU SHALT BE BLESS'D!"
 He spoke, and o'er the astonish'd throng
 Was silence, awful, deep, and long.

Again that light has fir'd his eye,
 Again his form swells bold and high,
 The broken voice of age is *gone*,*
 'Tis vigorous manhood's lofty tone;—
 "Thrice vanquish'd on the battle-plain,
 Thy followers slaughter'd, fled, or *ta'en*,
 A hunted wanderer on the wild,
 On foreign shores a man *exil'd*,
 Disown'd, deserted, and distress'd,
 I BLESS THEE, AND THOU SHALT BE BLESS'D;
 Bless'd in the hall, and in the field,
 Under the mantle as the shield.
 Avenger of thy country's shame,
 Restorer of her injur'd fame,
 Bless'd in thy sceptre, and thy sword,
 De Bruce, fair Scotland's rightful Lord,
 Bless'd in thy deeds, and in thy fame,
 What lengthen'd honours wait thy name!
 In distant ages, sire to son
 Shall tell the tale of freedom won,
 And teach his infants, in the use
 Of earliest speech, to falter Bruce.
 Go then, triumphant! sweep along
 Thy course, the theme of many a song!

* *Flown* would have been a better word, and a better rhyme.

The power whose dictates swell my breast,
HATH BLESS'D THEE, AND THOU SHALT BE BLESS'D."

On this transcendant passage we shall only remark, that of the gloomy part of the prophecy we hear nothing more through the whole of the poem, and though the Abbot informs the King that he shall be

"On foreign shores a man exil'd,"

the poet never speaks of him but as resident in Scotland, up to the period of the battle of Bannockbourn.

When the King "hath won his father's hall," himself and his friends take a short repast. The Bruce, while the wine is circling, gives the pledge, "FAIR SCOTLAND'S RIGHTS RESTORED:"

"And he whose lip shall touch the wine,
Without a vow as true as mine,
To hold both lands and life at nought,
Until her freedom shall be bought,—
Be brand of a disloyal Scot,
And lasting infamy his lot!
Sit, gentle friends! our hour of glee
Is brief, we'll spend it joyously!
Blithest of all the sun's bright beams,
When betwixt storm and storm he gleams.
Well is our country's work begun,
But more, far more, must yet be done!
Speed messengers the country through;
Arouse old friends, and gather new;
Warn Lanark's knights to gird their mail,
Rouse the brave sons of Teviotdale,
Let Ettrick's archers sharp their darts,
The fairest forms, the truest hearts!
Call all, call all, from Redswair-path,
To the wild confines of Cape-Wrath;
Wide let the news through Scotland ring,
THE NORTHERN EAGLE CLAPS HIS WING!"

The attack and capture of Carrick, The Bruce's paternal mansion, is admirable for the energy and briefness with which it is described. It will be remembered that Douglas was to give the signal upon his reaching the copse-covered path, between the party that attended the execution of the dumb page, and the castle—

"What glances o'er the green-wood shade?
The spear that marks the ambuscade!—
"Now, noble chief! I leave thee loose;
Upon them, Ronald!" said The Bruce.

"The Bruce, The Bruce!" to well-known cry
 His native rocks and woods reply.
 "The Bruce, The Bruce!" in that dread word
 The knell of hundred deaths was heard.
 The astonish'd Southern gaz'd at first,
 Where the wild tempest was to burst,
 That waked in that presaging name.
 Before, behind, around it came!
 Half-arm'd, surpris'd, on every side
 Hemm'd in, hew'd down, they bled and died.
 Deep in the ring The Bruce engag'd,
 And fierce Clan-Colla's broadsword rag'd!
 Full soon the few who fought were sped,
 Nor better was their lot who fled,
 And met, 'mid terror's wild career,
 The Douglas's redoubt'd spear!
 Two hundred yeomen on that morn
 The castle left, and none return.

The attack of the castle has been assigned to Edward, and the Prince with that customary recklessness which

——— "oft made good,
 Even by its daring, venture rude,
 Where *prudence* might have fail'd,"

has marched to the assault before the appointed signal—

"Upon the bridge his strength he threw,
 And struck the iron chain in two
 By which its planks arose;
 The warder next his axe's edge
 Struck down upon the threshold ledge,
 'Twixt door and post a ghastly wedge!
 The gate they may not close.
 Well fought the Southern in the fray,
 Clifford and Lorn fought well that day,
 But stubborn Edward forced his way
 Against an hundred foes.
 Loud came the cry, 'The Bruce, The Bruce!'
 No hope or in defence or truce,
 Fresh combatants pour in;
 Mad with success, and drunk with gore,
 They drive the struggling foe before,
 And ward on ward they win.
 Unsparring was the vengeful sword,
 And limbs were lopp'd, and life blood pour'd,
 The cry of death and conflict roar'd,
 And fearful was the din!

The startling horses plung'd and flung,
Clamour'd the dogs till turrets rung,
Nor sunk the fearful cry,
Till not a foeman was there found
Alive, save those who on the ground
Groan'd in their agony!

* * * * *

Then long and loud the victor shout
From turret and from tower rung out,
The rugged vaults replied;
And from the donjon tower on high,
The men of Carrick may descry
St. Andrew's cross, in blazonry
Of silver, waving wide!"

The following stanzas are, we think, touchingly beautiful, and breathe a sweet and melancholy tenderness perfectly suitable to the sad tale which they record. In their passage through the Western Isles, The Bruce and Ronald touch at the little island of Canna, whose tower

— "steep and grey,
Like falcon-nest o'erhangs the bay.
Seek not the giddy crag to climb,
To view the turret scath'd by time;
It is a task of doubt and fear
To aught but goat or mountain-deer.
But rest thee on the silver beach,
And let the aged herdsman teach
His tale of former day;
His cur's wild clamour he shall chide,
And for thy seat by ocean's side
His varied plaid display;
Then tell, with Canna's chieftain came,
In ancient times, a foreign dame
To yonder turret grey.
Stern was her Lord's suspicious mind,
Who in so rude a jail confin'd
So soft and fair a thrall!
And oft when moon on ocean slept,
That lovely lady sate and wept
Upon the castle-wall,
And turned her eye to southern climes,
And thought perchance of happier times,
And touch'd her lute by fits, and sung
Wild ditties in her native tongue.
And still when on the cliff and bay,
Placid and pale the moon beams play,
And every breeze is mute,

*Upon the lone Hebridean's ear
Steals a strange pleasure mixed with fear,
While from that cliff he seems to hear
The murmur of a lute,
And sounds, as of a captive lone,
That (who) mourns her woes in tongue unknown."*

In these enchanting lines, more particularly those marked in italics, our readers will doubtlessly discover a cast of idea and tone of expression similar to that of Lord Byron's exquisite fable at the conclusion of the "*Bride of Abydos*."

The dream and death of Allan struck us as being, both in conception and execution, one of the sweetest passages in the whole poem. When his turn of watching arrives, the poor page, it will be recollected, soon begins to feel the oppression of sleep—

"Again he rous'd him—on the lake
Look'd forth, where now the twilight flake
Of pale cold dawn began to wake.
On Coolin's cliffs the mists lay furl'd,
The morning breeze the lake had curl'd,
The short dark waves, heav'd to the land,
With ceaseless plash kiss cliff or sand;—
It was a slumb'rous sound—he turn'd
To tales at which his youth had burn'd,
Of pilgrim's path by demon cross'd,
Of sprightly elf, or yelling ghost,
Of the wild witches' baneful cot,
And mermaid's alabaster grot,
Who bathes her limbs in sunless well
Deep in Strathaird's enchanted cell.
Thither in fancy rapt he flies,
And on his sight the vaults arise;
That hut's dark walls he sees no more,
His foot is on the marble floor,
And o'er his head the dazzling spars
Gleam like a firmament of stars!
—Hark! hears he not the sea-nymph speak
Her anger in that shrilling shriek?—
No! all too late, with Allan's dream
Mingled the captive's warning scream!
As from the ground he strives to start,
A ruffian's dagger finds his heart!
Upward he casts his dizzy eyes,—
Murmurs his master's name—and dies!"

To each canto are prefixed some introductory verses. Of these the best are those opening the first, fourth, and fifth

cantos. Those of the second are passable; of the third we may say the same; but those of the sixth are wretched. We quote those of the fourth: a lofty tribute of admiration to the stupendous and solitary scenery of Scotland.

“ Stranger! if e’er thine ardent step hath traced
The northern realms of ancient Caledon,
Where the proud Queen of Wilderness hath placed,
By lake and cataract, her lonely throne;
Sublime but sad delight thy soul hath known,
Gazing on pathless glen, and mountain high,
Listing where from the cliffs the torrents thrown
Mingle their echoes with the eagle’s cry,
And with the sounding lake, and with the moaning sky.

Yes! ’twas sublime, but sad—the loneliness
Loaded thy heart, the desert tired thine eye;
And strange and awful fears began to press
Thy bosom with a stern solemnity.
Then hast thou wished some woodman’s cottage nigh,
Something that showed of life, tho’ low and mean;
Glad sight, its curling wreath of smoke to spy,
Glad sound its cock’s blithe carol would have been,
Or children whooping wild beneath the willows green.

Such are the scenes, where savage grandeur wakes
An awful thrill that softens into sighs :
Such feelings rouse them by dim Rannoch’s lakes,
In dark Glencoe such gloomy raptures rise;
Or farther, where beneath the northern skies,
Chides wild Loch-Eribol his caverns hoar—
But, be the minstrel judge, they yield the prize,
Of desert dignity to that dread shore,
That sees grim Coolin rise, and hears Corisken roar.” M.

ART. VIII.—*Lives of Caius Asinius Pollio, Marcus Terentius Varro, and Cneius Cornelius Gallus; with Notes and Illustrations.* By the Rev. EDWARD BERWICK. 8vo. Pp. 178. Triphook. 1815.

To the editor of the present biography the public is indebted for that of Messala Corvinus and Pomponius Atticus. This gentleman is distinguished by a classic taste, and we ardently desire that his interesting labours may be liberally received by the patrons of literature.

C. A. Pollio, one of the most splendid ornaments of the Augustan Court, is celebrated by Virgil in his fourth eclogue.

Pollio, at that period, filled the consular chair at Rome. The force of his character is, however, made more familiar to the generality of our readers by Pope, who thus displays its grandeur—

“ Statesman, yet friend to truth, of soul sincere,
In action faithful, and in honour clear;
Who broke no promise—serv’d no private end;
Who gain’d no title; and, who lost no friend:
Ennobled by himself; by all approv’d;
And praised, unenvied, by the Muse he lov’d.”

We compliment Mr. Berwick for the classic judgment with which he has explored the ancient schools, and thus reanimated a model for future ages.

“ In writing the life—says our editor—of the most accomplished man of the Augustan age—of one, who will live as long as poetry and good sense are held in estimation by mankind; it is a matter not unworthy of observation, that the only means left us for ascertaining the year in which Asinius Pollio was born, arises from our knowing the year of his death, and his age at the time of it. He died, according to the Eusebian Chronicle,* at his Tusculan villa, in the year of Rome 755, at the advanced age of fourscore; and, consequently, if that date can be relied on, was born in the year 675, when Marcus Æmilius Lepidus† and Quintus Lutatius Catulus‡ were consuls, a year distinguished in the Roman calendar by the death of Sylla.”

From the rank, wealth, and reputation enjoyed by Pollio, we might have expected to find his birth and early pursuits commemorated; but poets laureat did not grace the fashion of those days. Indeed, the name of Pollio does not appear on record until the year 709, when he must have been about thirty-four years of age, and when he is represented to have acquired considerable command in the army. His military talents

* Pollio Asinius orator et consularis, qui de Dalmatis triumphavit LXXX ætatis suæ anno in villa Tusculana moritur: nervosæ virilitatis haud parvum exemptum.

Tusculum was the classic air chosen by Lucien Bonaparte for the study of his beautiful poem; and, in that neighbourhood, Cicero composed his “*Questiones*,” in five books.

† One of the triumvirate with Augustus and Antony after the death of Cesar. He was of an illustrious race, and debased his character by ambition. He equalled his colleagues in the cruelty of his proscriptions, and sacrificed his brother. He maintained his power without dignity; and died in obscurity.

‡ Q. L. Catulus is celebrated for his splendid victory over the Carthaginians. He was, also, remarkable for oratory and epigrammatic composition. His death was memorable. During his consulship he was, by order of his colleague, shut up in a close room, and suffocated with smoke.

eventually ranked so high, that we find him among the council of Cæsar, when that great captain halted on the banks of the Rubicon, and said to his friends, "*We may yet go back; but if we once pass beyond this little bridge, we commit our fate to the decision of arms.*"

Plutarch, in his life of Cæsar, describes the importance of this moment very fully, exhibiting the mind as well as valour of his hero with very animated touches. Pollio was firmly attached to Cæsar, and rendered him eminent services in his African war.

"Of his services and attachment Cæsar was so sensible, that a short time previous to his death, he made him governor of the farther Spain, from which he wrote three epistles to Cicero, which fortunately still are extant, and serve to throw a light on the early part of his character. These letters were written from Corduba in Spain about the months of April, May, and June, all within a short time of each other, in 710, the year subsequent to the death of Cæsar. In giving them to the public, I shall make use of the incomparable translation of Melmoth, who speaks of the writer of them in the following just and appropriate terms of praise: 'Asinius Pollio was in every respect one of the most accomplished persons among his contemporaries. His extensive genius was equal to all the nobler branches of polite literature, and gave the most applauded proofs of his talents as a poet, orator, and an historian. He united the most lively and pleasing vein of wit and pleasantry with all that strength and solidity of understanding which is necessary to render a man of weight in the more serious and important occasions of life: in allusion to which uncommon assemblage of qualities it was said of him, that he was a man *omnium horarum.*'

"'You must not wonder,' says Pollio to Cicero, 'that you have heard nothing from me in relation to public affairs since the breaking out of the war. Our couriers have always found it difficult to pass unmolested through the forest of Castulo*: but it is now more than ever infested with robbers. These banditti, however, are by no means the principal obstruction to our intercourse with Rome; as the mails† are perpetually searched and detained by the soldiers that are posted for that purpose by both parties in every part of the country. Accordingly, if I had not received letters by a ship which lately arrived in the river I should have been utterly ignorant of what has been lately transacted in your part of the world. But now that a communication by sea is thus

* "Castulo a city anciently of great note, situate on the River Bætis. The *Saltus Castulonensis* is mentioned by Livy: 'Igitur terrestribus quoque copiis satis fidens Romanus usque ad Saltum Castulonensem progressus est.'"

† "*Tabellarii*—Messengers, commonly slaves, by whom the Romans sent their letters, as they had no established posts. Sometimes there was an inscription on the outside of the letter, sometimes not."

opened between us, I shall frequently and with great pleasure embrace the opportunity of corresponding with you. Believe me, there is no danger of my being influenced by the persuasion of the person* you mention; he is far from being detested to that degree which I know he deserves, and I have so strong an aversion to the man, that I would upon no consideration bear a part in any measure wherein he is concerned. Inclined both by my temper and my studies to be the friend of tranquillity and freedom, I frequently and bitterly lamented our late unhappy civil wars. But as the formidable enemies which I had among both parties, rendered it altogether unsafe for me to remain neuter, so I would not take up arms on that side where I knew I should be perpetually exposed to the insidious arts of my capital adversary. But though my inclinations were not with the party I joined, my spirit however would not suffer me to stand undistinguished among them, in consequence of which I was forward to engage in all dangers of the cause I had espoused. With respect to Cæsar himself, I will confess that I loved him with the highest and most inviolable affection; as indeed I had reason. For notwithstanding his acquaintance with me commenced so late as when he was in the height of his power, yet he admitted me into the same share of his friendship, as if I had been in the number of those with whom he had lived in the longest intimacy. Nevertheless, as often as I was at liberty to follow my own sentiments, I endeavoured that my conduct should be such as every honest man must approve, and whenever I was obliged to execute the orders I received, it was in a manner that evidently discovered how much my actions were at variance with my heart. The unjust odium however that I incurred by these unavoidable compliances, might well teach me the true value of liberty, and how wretched a condition it is to live under the government of a despotic power.† If any attempts therefore are carrying on to reduce us a second

* “*Antony*, as Manutius conjectures; though some of the commentators, with greater probability, suppose that he means Lepidus, and with them I agree; for it is hardly conceivable that Pollio should at this time have expressed himself in such unequivocally hostile language of a man whose cause he so shortly after espoused. Besides, in another letter to Cicero, written in a few weeks after, he seems to fear the known friendship he had with Antony would give his enemies an occasion of misrepresenting his intentions.

“Hooke in his *Roman History*, makes here a vague conjecture, and says, Perhaps it was *Cato*, as Pollio had early distinguished himself by a public impeachment of that *eminent man*. Why Cato is mentioned, I don’t know; for the *eminent man* of that name had fallen at Utica three years before the date of this letter. Besides, the Cato impeached by Pollio was Caius Cato, a turbulent tribune, and not him whom Juvenal describes as having dropt from heaven—*A cato cecidit Cato*.”

† “Whatever were Pollio’s real sentiments at the time of writing this letter, it is difficult to say: but his subsequent conduct was not at all answerable to them; for he joined Antony shortly after, and by this step contributed greatly to fix and perpetuate the whole power of the state in the hands of a single person.”

time under the dominion of a single person, whoever that single person may be, I declare myself his irreconcilable enemy. The truth is, there is no danger so great that I would not cheerfully hazard for the support of our common liberties. But the consuls have not thought proper to signify to me, either by any decree of the senate, or by their private letters, in what manner I should act in the present conjuncture. I have received indeed only one letter from Pansa since the ides of March,* by which he advised me to assure the senate, that I was ready to employ the forces under my command in any service they should require. But this would have been a very imprudent declaration at a time when Lepidus† had professed in his public speeches, as well as in the letters he wrote to his friends, that he concurred in Antony's measures. For could I possibly without the consent of the former, find means to subsist my army in their march through his provinces? But granting that I could have surmounted this difficulty, I must have conquered another and a still greater, as nothing less than a pair of wings could have rendered it practicable for me to cross the Alps, whilst every pass was guarded by the troops of Lepidus. Add to this, that I could not convey any dispatches to Rome; as the couriers were not only exposed in a thousand different places to being plundered, but were detained likewise by the express orders of Lepidus. It is well known, however, that I publicly declared at Corduba, that it was my resolution not to resign this province into any other hands than those which the senate should appoint:‡ not to mention how strenuously I withstood all the applications that were made to me for parting with the thirtieth legion. I could not indeed have given it up, without depriving myself of a very considerable strength for the defence of the republic; as there are no troops in the whole world that are animated with a braver or more martial spirit than those of which that legion is composed. Upon the whole, I hope you will do me the justice to believe, in the first place, that I am extremely desirous of preserving the public tranquillity, as there is nothing I more sincerely wish than the safety of all my fellow citizens; and in the next place, that I am determined to vindicate my own and my country's rights. It gives me greater satisfaction than you can well imagine, that you admit my friend into a share of your intimacy. Shall I own, nevertheless, that I cannot think of him as the companion§ of your walks, and as bearing a part in the pleasantry of your conversation, without feeling some emotions of

* "Since the 15th of March 709.

† "Lepidus was at this time at the head of a considerable army in the Narbonensian Gaul, which Cæsar had annexed to that part of Spain which lay nearest to Italy."

‡ Pollio could not by words have given more singular proofs of his zeal for what Cicero called the republic."

§ "Who this friend was is not known. Middleton, in his Life of Cicero, says it was Gallus; but assigns no reason for his opinion.

envy? This is a privilege, believe me, which I infinitely value, as you shall most assuredly experience, by my devoting the whole of my time to your company, if ever we should live to see peace restored to the republic.

“ ‘ I am much surprised you did not mention in your letter whether it would be most satisfactory to the senate that I should remain in this province, or march into Italy. If I were to consider only my own ease and safety, I should certainly continue here; but as in the present conjuncture the republic has more occasion for legions than provinces (especially as the loss of the latter may with greater ease be recovered), I have determined to move towards Italy with my troops. For the rest I refer you to the letter I have written to Pansa, a copy of which I herewith transmit to you.’ ”

In another letter, Pollio describes the temper of his troops, wavering between their honour and their interest. He, at the time, commanded three legions—brave legions he calls them—whom, notwithstanding, he finds it very difficult to preserve from desertion. Valour is one sinew of war; but bribery is another. Antony had made overtures to these troops of a very tempting nature: he caused it to be made known to them, that, on the instant, every man who repaired to his camp should receive five hundred denarii (about fourteen pounds sterling), with the additional promise, that on his achieving a victory, they should share equally with his troops in the spoils of conquest—“a reward,” says Pollio, “which all the world knows would have been without end or measure.” He, however, averts the evil, by cantoning them in distant quarters, and by other wise and precautionary measures. From this letter, full of sentiments of attachment to the Senate, it is evident that Pollio does not wholly possess the public confidence. He remarks, that from the readiness with which he has obeyed all the orders sent to him from the Senate, they might be assured of his zeal in the performance of any others they might have thought proper to commission him with. He, however, preserved the tranquillity of the province over which he held command: he maintained his authority over the army: he used all wise measures for the good of the Republic; yet is he left to deplore his unappreciated services.

“ If—continues the letter—the majority of the Senate, and the commonwealth indeed in general, had known me for what I am, I should have been enabled to render them much more important services.”

On this paragraph the editor very properly observes, that it is evident that the Republican party had not confidence in him;

consequently, their suspicion might have hurt the feelings of a high-spirited man, and abated a zeal which, if properly fanned, might have been turned to their account. History, we believe, furnishes many similar instances, either of the impolicy or the ingratitude of governments, towards those distinguished personages most deserving from them.

The third and last letter which remains of Pollio to Cicero, was written subsequently to the preceding, after the writer had heard of Antony's total discomfiture at Mutina. After observing upon the recent events of the war, Pollio exhibits his enmity to Antony, by saying, "Nothing can be more dangerous than to give him time to recover strength."

We learn that no date stands affixed to this last letter from Pollio to Cicero; but that, from taking into consideration the date of the battle of Mutina, and the passages relating to the delay of the couriers, it must have been written in June.

We restrain our own reflections on the important subject of this letter, to give place to those of the translator of Pollio, who feelingly regrets that "a character so truly brilliant on the intellectual side, should shine with less lustre in a moral point of view; and, that in taking a part with Cæsar against Pompey, private considerations were of more force with him than the public utility, and determined him to support a cause which his heart condemned." The editor adds, that "from his writings it may be fairly inferred, that Pollio was, in his heart, well affected to the Republic; and from the natural rectitude and candour of his disposition, it may also be inferred, that what he says is true. An event of an extraordinary nature had already taken place in the capital, for which he was wholly unprepared. His friend had been assassinated in the Senate. In losing a patron for whom he had the greatest esteem, and to whom he owed the warmest gratitude,* he lost that proud and flattering support of arbitrary power, which had not only fixed his allegiance to the dominion of one man, but in some measure reconciled him to it. The consequence was, that his political views, which were originally republican, assumed their first complexion, and continued so until he found that the several interests and objects of the chief men were become so predominant, multiplied, and corrupt—and the hope of restoring the

* "*Cæsarem vero, quod me in tantâ fortunâ modo cognitum, vetustissimorum familiarium loco habuit, dilexi summâ cum pietatē et fidē, &c.—POLLIO-CICERONI.*

"In truth, Cæsar's extreme affability and captivating manners, his unbounded munificence, and splendid style of living, were qualities which attracted universal admiration."

power of the Senate and Republic so hopeless, that it was necessary for him to join one party or the other: unfortunately for the interests of his country, he took the part of its enemies, by making a surrender to Antony of whatever troops he commanded."

Shakespeare describes the qualities of Antony to be far more conciliatory and affectionate than those of the cold and crafty Octavius.

" Mark Anthony I serv'd, who best was worthy;
Best to be serv'd; while he stood up and spoke,
He was my master, and I wore a life
To spend upon his haters."

Antony and Cleopatra.

Let it, however, be remembered, that, notwithstanding Pollio, by his junction with Antony, contributed greatly to give a decided superiority to the anti-Republican cause; yet Tacitus assures us, he retained a proud spirit of freedom subsequently to the destruction of the commonwealth; and this spirit he ardently cultivated in the mind of his son.

" The two following circumstances serve in some respect to prove that Pollio kept alive in a most despotic court a few sparks of public liberty; for it appears when Augustus called on certain persons of rank, each according to his fortune, to adorn the city with public edifices, he repaired the Atrium Libertatis, which stood upon Mount Aventine, and which, from having been totally abandoned by the goddess to whom it was erected, and by all her votaries, must have fallen into sad decay. To this may be added, as a further proof of Pollio's independent spirit, that Augustus ordered a cessation of the Trojan games, of which he was particularly fond, in consequence of the bold and sharp remonstrance which Pollio made in the Senate against their continuation; and the only reason assigned for his dislike of them was, his grandson's having broken his leg in them."

Now, although it is impossible to forget that Pollio had acted under Pompey, Cæsar, and Antony, and consequently could not have been actuated by a *pure* patriotism, still, in the course of his memoirs, we acknowledged the splendour of his character as a soldier. Alluding to the attachment of the army, Blackwell observes, although with ungracious candour, "that he was a thorough soldier, and resolute to make a fortune, cost what it would; and that having great opportunities of doing it, he never lost the use which was to be made of them."

But Pollio lived in distracted times; and, to his glory be it

recorded, that whatever fortune he amassed, was converted to the most honourable uses, and to the encouragement of learning and literary talents.

In the year 714, from the foundation of Rome, Pollio was elevated to the consular chair with Cneius Domitius; an event memorable for the mediation of the former on the part of Antony, and Mæcenas on the part of Cæsar, which concluded a peace between the rival chiefs of Brundisium.*

“ In the year that followed his consulship, an insurrection broke out in Dalmatia, a province which was allotted to Antony in the late distribution of the empire. By Antony's consent, if not express orders, Pollio led the army he had commanded for five years to quell it. On landing in Dalmatia, he dispersed and defeated the enemy wherever he met them; laid siege to their capital city Salona,†, which he took; and, after stripping the inhabitants of what they possessed, returned triumphant to Rome in the end of the year 715.‡

“ This triumph closed his military career; after which, devoting his whole time to literary repose, he took no active part whatever in public concerns: the cause of his friend Antony, which he had not only upheld by character but conduct, began to decline in proportion as his infatuated passion for Cleopatra increased, till at last it sunk to such a low ebb of public infamy, as made it unfit to be even countenanced by any man of good character; and yet, notwithstanding, Pollio refused taking any part with Augustus, to whose application for accompanying him to the Actian war, he made the following memorable reply:§ ‘ I have done more for Antony than he has rewarded me for, but his favours are better known than the services I have done him. Settle your differences without me; I shall withdraw from the conflict, and become the spoil of the conqueror.’ This refusal, however, on the part of Pollio, did not prevent his enjoying a share in the good graces of Augustus, whose dispositions he assisted in moulding and forming

* Vide Horace, 5th Satire, 1st Book.

† Hence the name of his second son, Asinius Saloninus.

‡ Cui laurus æternos honores
Dalmatico peperit triumpho.—HORACE.

During this expedition, Virgil addressed to Pollio one of his most beautiful eclogues, the *Pharmacœuria*, an imitation of one with the same title in Theocritus.—WARTON.

§ “ Non prætereatur Asinii Pollionis factum et dictum memorabile; namque cum se post Brundusinam pacem continuisset in Italia, neque aut vidisset unquam reginam, aut post enervatum amore ejus Antonii animum, partibus ejus se miscuisset rogante Cæsare, ut secum ad bellum proficisceretur Actiacum ‘ Mea, inquit in Antonium majora merita sunt, illius in me beneficia notiora; itaque discrimine vestro me subtraham, et ero præda victoris.’—V. PATERCULUS.”

to a right administration of a world which his inordinate ambition had so violently abused."

In modern times, great men are distinguished by their devotion to some particular profession; but the annals of antiquity frequently present us with the statesman, the warrior, the civilian, the poet, the historian, and the orator, all concentrated in one grand picture of individual attainment. Such was Pollio; one of the most accomplished scholars of the most accomplished age.

From the preceding sketch, we follow him to a retirement embellished by the arts and sciences, as well as by the belles lettres. We view him, therefore, ennobling a private life with every delicacy that the mind could give to enjoyment, and with a fortune equal to the realization of every wish that soothes benevolence or gratifies refined taste. In this retirement he was surrounded by friends, who, like himself, ornamented the age they lived in.

"Next rising morn with double joy we greet,
When we with Plotius,* Varius, Virgil, meet,
Pure spirits those, the world no purer knows,
For none my heart with such affection glows:
How oft did we embrace! our joys how great!
Is there a blessing in the power of Fate,
To be compared in sanity of mind,
To friends of such companionable kind?"

"Yet in this retirement—continues our editor—illustrious as it must have been from all the splendid circumstances that graced it, I fear there were certain soothing appendages wanting, which might have gilded its most irksome moments (of which

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- * *Postera lux oritur multo gratissima: namque
Plotius et Varius Sinuessæ, Virgiliusque
Occurrunt; animæ quales neque candidiores
Terra tulit: neque quis me sit devinctior alter.
O, qui complexus, et gaudia quanta fuerunt!
Nil ego contulerim jucundo sanus amico.*

HORACE, I. 1, Sat. 5.

Virgil is said to have made Plotius Tucca and Quintus Varius his heirs, and to have committed to them the charge of revising and correcting his *Æneid*.

Of Varius, Horace says:

—— Fortè epos acer
Ut nemo, Varius ducit.

And of Virgil:

—— Molle atque facetum
Virgilio annuerunt gaudentes rure camenæ."

no retirement is utterly devoid) and which are well enumerated among Thompson's requisites for a happy life:

"An elegant sufficiency, content,
Retirement, rural quiet, friendship, books,
Progressive virtue, and approving Heaven."

Virgil, we are assured, composed his Eclogues by the advice of Pollio; and Dr. Warton esteems it among the foremost honours enjoyed by that poet to have been patronized by Pollio. Hence we may attribute all the brilliancy of fancy which decorates these Eclogues, and renews the splendours of the golden age, to Virgil's ambition to render his poetic labours worthy the benign protection of such a consul as Pollio—

"*Si Canamus sylvas, Sylvæ sint consulae dignæ.*"

Pollio, as an orator, distinguished himself before he attained his one and twentieth year, by the address with which he pronounced an impeachment against Caius Cato, a turbulent Tribune;—and from Quintilian* we learn, that Pollio, Cæsar, and Calvus, appeared at the bar long before they arrived at their questorian age, which was seven and twenty. On this subject our editor is perspicuous, interesting, and classical in his notes and observations. The younger Pliny classes Pollio among the greatest men of Rome; and Velleius Paterculus places Pollio in the list of celebrated characters who adorned the Augustan age. He is described to be the rival of Thucydides as an historian; but we must limit ourselves to the consideration, that Pollio was generally eminent as poet, orator, historian, and patron of the arts—referring to the elegant little volume before us for an enlarged view of his transcendent talents. We shall, however, lightly notice, that, as an historian, Pollio bestows much praise on the death of Verres, the object of Cicero's impeachment, and is the only writer who has spoken with any degree of malignity of Cicero's death.† Yet, spite of these pre-

* Calvus, Cæsar, Pollio, multum ante questoriam omnes ætatem gravissima judicia susceperunt.

† Cicero, it is well known, behaved with great composure in his last moments. It is, however, the only event in all his misfortunes that he supported with fortitude. He was in the list of two hundred proscribed by Antony, and doomed to death. Antony yielded a man to whom he partly owed his greatness, and Cicero was pursued by the emissaries of Antony; among whom was Popilius, whom he had defended upon an accusation of parricide. He had fled in a litter towards the sea of Caieta; and, when the assassins came up to him, he put his head out of the litter, and it was severed from his body by Herennius. This memorable event happened in December 43,

judices which arose from Pollio's attachment to Antony, he otherwise speaks highly of Cicero, which justice Vossius records, as coming from an enemy, is high eulogium. We also notice Pollio's remarks on Cæsar's Commentaries; and it will be remembered that they served in the same wars. "These Commentaries—says Pollio—were not drawn up with much care, or with a due regard to truth." Plutarch, moreover, takes notice of Pollio's history, and says "that its author, who fought on the side of Cæsar, has assured us, that of the regular troops there were not above six thousand men killed at Pharsalia."

On his composition, Quintilian observes, it was *tristis et jejunos*; and other Commentators describe it to be *durus et siccus*; but that style marked the harsh school of the Appii and Minenii. On this head, Dr. Stewart says—"the fact is, that Pollio, although a tolerable poet, shewed himself as a critic to be vain, arrogant, and capricious. His dry and rugged style ill fitted him to succeed in the historic character; and with the envy natural to a little mind, he thought to enhance his own, by decrying the merit of a successful rival."

This attack of the Doctor's is not very liberal; and if we believe Horace, not very true. That Pollio possessed wit is indubitable from the following powerful anecdote.

Cæsar, when a young man, wrote against Pollio: the latter made the following eloquent reply—*At ego taceo; non est enim facile in eum scribere, qui potest PROSCRIBERE*. We shall sum up in the words of Dr. Wharton.

"Pollio was one of the most illustrious characters that ever adorned Rome: he was master of many various accomplishments, that seldom shone together in one person—was a skilful and successful general, besides an admirable historian, orator, and poet. Horace joins with Virgil in bearing testimony to the excellence of the tragedies he wrote, in one of his most beautiful odes in which we cannot forbear observing that the poet, conscious of the dignity of the person he was writing to, has exerted his genius and warmed his fancy, and has given us some of the most spirited and sublime images that are to be found in his works."

Pollio had the honour to be the first man who founded a public library for the use of men of letters. This library he adorned with statues of the most learned men of antiquity. He

B. C. after the enjoyment of life for 63 years, 11 months, and 5 days. The head and right hand of the orator were carried to Rome, and hung up in the Roman Forum. Fulvia, the triumvir's wife, drew the tongue out of the mouth, and bored it through repeatedly with her bodkin.

was a liberal encourager of the arts and sciences, which he cultivated himself, and recommended to the protection of the Emperor, under whose munificent patronage the Muses made Rome their favoured seat.

Lastly—Though Pollio became a courtier, he never became the flatterer of Augustus. His original sentiments as to the freedom of the Republic remained the same. In the presence of the Emperor he praised the memories of Brutus and Cassius. Tacitus remarks, that Scipio and Afranius, Brutus and Cassius, are extolled in the works of Pollio. Messala Corvinus boasted that Cassius was his general. Yet these illustrious men flourished in the esteem of Augustus, and enjoyed wealth and honours. Pollio died at a good old age at the imperial court.

The biography of Marius Terentius Varro will be given in our next.

E.

ART. XI.—*A Guide to the Reading and Study of the Holy Scriptures.* By AUGUSTUS HERMAN FRANCK, A.M. late Professor of Divinity, and of the Greek and Oriental Languages, in the University of Halle. Translated from the Latin, and augmented with Notes; distinct Notations of some of the best Editions of the Greek and Hebrew Scriptures; and a copious but select List of the most valuable Commentaries and Biblical Works; exhibiting also, in each Book, the Criticisms of able Divines; together with an interesting Life of the Author: by WILLIAM JAKUES, Private Teacher, and Editor of *Arndt's True Christianity*, &c. Pp. 279, exclusive of Preface and Biography. Burton and Co. 1815.

AT a time when the sacred writings are so generally diffused, and the knowledge of the eternal truths they contain so universally cultivated, the appearance of this translation we regard as extremely seasonable and appropriate. To a mind enlightened and sincerely pious, it is indeed a source of considerable exultation to witness the rapid multiplication of the readers of the Divine Word; but when it is contemplated how much the mysterious language of Holy Writ is liable to perversion, how much the plainest passages have been wrested from their true meaning, and how many are the errors into which the ignorant may be led, without instruction in the proper method of perusing the Scriptures, no one, we think, will hesitate to confess, that the publication of a work, the express object of which is to direct the student in his course through the Inspired Volume, is at once auxiliary to the promotion of the true religion, and of inestimable advantage to all who are anxious to ascertain the real grounds of their faith.

CRIT. REV. VOL. II. *July*, 1815.

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Under the impression of these sentiments, we select the "Guide" for review. Precedently, however, to entering on a critical description of the tract, we propose to present to our readers some account of the life of its learned and excellent author; convinced as we are, that the memoirs of so distinguished a labourer in the holy vineyard, cannot fail to be highly acceptable to every lover of sound piety, and highly useful as a practical illustration of the precepts of Christianity.

AUGUSTUS HERMAN FRANCK was born at Lubec, on the 12th of March, 1663. At the period of his birth, his father, a counsellor at law, executed the functions of Syndick of the Chapter of the Cathedral Church, and of the several states of the principality of Ratzenburgh. Subsequently he was appointed to the office of Aulic Counsellor to Ernestus Pius, Duke of Saxe-Gotha. His removal from Lubec to Gotha he survived only four years; and at the time of his decease, his son had only completed his seventh year. Yet so early and so strong were the symptoms of piety exhibited by Augustus, and so powerful was his attachment to the Sacred Volume, that his father had already determined to educate him for the church. Being now, however, bereft of the protection of his father, who had carefully fostered the seeds of religion which had taken root in his mind, and not being proof against the force of vicious example, he suffered a temporary relapse from his devotional habits. Still he was not so alienated from God, as to be exempt from occasional compunction and remorse. Amid the scenes in which he was engaged, and the pursuits into which he was seduced, reflection would sometimes intrude itself, and teach him, for a moment, his degenerate condition. With the process of time his sense of sin gained ground, and he insensibly learned to despise the unprofitable amusements of his associates; till, at length, about the tenth year of his age, he felt, what he himself emphatically styles a *divine attraction* in his soul, and the spirit of grace resumed its empire over his thoughts. The words of the Redeemer, Matt. vi. 6, "When thou prayest, enter into thy closet," were deeply imprinted in his heart, and he earnestly requested his mother to allow him such a retreat. His wish was fulfilled; "and, on every future day, when his tutor dismissed him, instead of mingling in the sports of his companions, he retired to his closet, and with his hands and heart directed to heaven, poured out his soul with great fervour. The following words, the simple suggestions of his own mind, or rather Holy Spirit that prayed in him, were, at this period, often in his lips. 'Blessed God! it is necessary that there should be various employments among men, all hav-

ing different ends, and yet all eventually issuing in the manifestation of thy glory. I humbly pray thee that my employment may be such as shall tend, immediately and solely, to thy honour.' ”

In this devout course he continued for some time with unabated zeal. His diligence in his studies, however, experienced no relaxation. Indeed, it was his constant observation, when speaking of his acquirements, that he found “that the more assiduous he was in devotion, the greater progress he made in his studies; and that when he neglected prayer, he could do nothing well at his desk, even though he exerted himself with the greatest application.” After passing a year of probation at the great school at Gotha, he was, at the age of thirteen, publicly elected a member of the University. Though nominated so early, he did not repair thither until two years after his appointment, but prosecuted his labours under a private preceptor. The Universities of Erfurt, Keil, Leipsic, and Lunenburgh, successively enjoyed the honour of numbering him among their pupils during the subsequent eight years. And the acquisitions he made in every branch of literary science, reflected no less splendour on those seats of learning, than on his own research and abilities. Indeed, “he was accounted, for his years, one of the most” erudite “men then living. To the knowledge of the Greek and Latin languages, he added that of the French, Italian, and English; but his greatest application had been to the Hebrew tongue, which he studied under the famous Ezdras Edzard; and in which he perfected himself, by teaching it to Mr. Weichmanshausen, afterwards Professor of Hebrew at the University of Wittenburg.”

During his attendance at the school at Gotha, Mr. Franck had contracted intimacy with most of his fellow-students, before he was aware of their propensities, which were somewhat of an irreligious cast. The consequences were lamentable, though short-lived. His fervour in the cause of Christ gradually diminished, and he fell into the snares of worldly corruption. Previously to his departure from Leipsic, he was requested by a person of distinction to translate the “*Spiritu Alguide*” of Molinos, in which is inculcated the doctrine of quietism, and for which the author had been sentenced to perpetual imprisonment by the Inquisition at Rome. The perusal of this work had a beneficial influence on Mr. Franck. It was soon succeeded by his total conversion to God. Hitherto his studies had been principally directed *ad Pompam*, as he himself expresses it; and though he frequently conformed to the duties of a spiritual life, he was still under the paramount con-

troul of sublunary desires. "His acquaintance with divinity remained speculative and theoretical." "I was," he observes, "in my heart, a mere natural man, who has a great deal in his head, but nevertheless a stranger to the truth as it is in Jesus."

Perceiving his depravity and unworthiness, and fully convinced of his incapacity to deliver himself from the bondage of sin, he fell into the most pungent grief. He had recourse to prayer,—he implored pardon of his apostacy, and with unfeigned earnestness "besought the Lord to work in him an entire change." His petitions were destined to be heard. Receiving an exhibition, his patron recommended him to go from Leipsic to Lunenburgh, to attend the theological lectures of the celebrated superintendent, Sandhagen. Not long after his arrival, "he was desired to preach at St. John's Church, and had a considerable time allowed him to prepare his discourse. The text he chose was John xx. 31, 'These are written, that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through his name.' He proposed to shew, from these words, the properties of a true and living faith, as distinguished from that which is barren and speculative. As he was meditating upon this subject, he reflected that he himself was destitute of the faith he would describe, which put an immediate stop to his study, and turned all his thoughts upon himself. He fell into great agonies of spirit, and continued for several days inconsolable; till, at length, it pleased the Lord to lift the light of his countenance upon him, and to fill him with that faith for which he was rightly disposed by a due sense of the want of it." Two days after he pronounced the sermon.

In the year 1685, he took the degree of Master of Arts at Leipsic. This, though highly honourable to him as a man of learning, was far from being the distinguishing mark of his career. He was appointed by an overruling providence, to tread in the steps of Arndt, Grosgebauer, and Spener, and, like them, to take a part in the general revival of Christian knowledge. Having concluded his academical studies, Mr. Franck, with a select portion of the students, established a society, denominated *Collegium Philobiblicum*, for the purpose of analyzing the Holy Scriptures, and of more effectually reducing to practice the vital principles of religion. The Society received encouragement from some of the most eminent divines of the age, and rapidly increased in numerical strength. And so considerable was the effect of the institution on the lives and manners of the members, that they acquired the designation of *Pietists*; a name which alarmed the jealousy of the great

body of professors of theology: insomuch, that in August 1689, proceedings were adopted by the ecclesiastical court of Dresden, for the avowed object of rigidly enquiring into their tenets and designs. The natural results of this measure, were mutual bickering and animosity. Every sect in Saxony was in a state of ferment. Accusations were framed against the society, and the cause was heard, by special mandate, at Dresden. The influence of the prosecutors prevailed, and Mr. Franck and his adherents were banished from Leipsic.

Undismayed by this decision, this pious man proceeded to Erfurt, where he was immediately presented to the cure of St. Austin, by the resident professor of divinity. Here he held meetings for the catechizing of youth, which were numerously attended, and proved abundantly successful. But the antipathy of the Roman Catholic magistrates being excited, he was driven from this retreat. He was then invited by Dr. Spener to repair to Halle, where he was received with hospitality and friendship, elected Professor of the Greek and Oriental Languages, and pastor of Glaucha. His enemies, however, pursued him even in this asylum. Their allegations were submitted to the judgment of commissioners: and the issue redounded so much to his honour, that the King of Prussia became his patron, and warmly countenanced his plan for the dissemination of the gospel.

Invested with his new functions, Professor Franck continued to signalize himself as an able expositor of Scripture. Always luminous in his interpretations, always affectionate in his exhortations, his school was crowded to excess: and he enjoyed the supreme felicity of converting many an unbeliever, who might otherwise have sunk into death, utterly unconscious of his duty to God, and of the means of salvation. But his labours were not confined to the public delivery of discourses. He was himself a *practical* example of the divine doctrines he taught. His efforts to ameliorate the condition of the poor were above all praise. Indefatigable in the cause of charity, he was ever the first to afford alms, ever the last to weigh personal wants: and the Orphan-house at Glaucha has immortalized the name of Franck.

"In the year 1698, he was chosen to fill the chair of professor in ordinary of divinity; and in the following year he resigned that of professor of languages." His new dignity he retained till his death, which took place, to the attested grief of all Saxony, in the month of June, 1727. We subjoin a list of his most important works.

" 1. *Manuductio ad Lectionem scripturæ sacræ.* (The work under review.)

" 2. *Prælectiones Hermeneuticæ de viâ dextre indagandi et exponendi Sensum Scripturæ Sac,*

" 3. *Brevis et luculenta Scripturam Sacram fructu legendi, Institutio.*

" 4. *Programmata diversis temporibus in Academiâ Hallensi Publice proposita.*

" 5. *Introductio ad lectionem Prophetarum.*

" 6. *Programmata et Opuscula.*

" 7. *Methodos studii Theologici.*

" 8. *Commentatio de scopo librorum Veteris et Novi Testamenti.*

" 9. *Observationes Biblicæ.*

" 10. *Idea Studiosi Theologiæ.*

" 11. *Monita Pastoralia Theologica.*

" 12. *Christ the Sum and Substance of the Scriptures.*

" 13. *Thoughts on the most useful Way of Preaching.*

" 14. *An Introduction to the Bible.*

" 15. *An Essay on the Pious Education of Children.*

" 16. *Account of the Rise and Progress of the Orphan-House.*

" 17. *Essay on Luther's Translation of the Bible.*"

[To be concluded in our next.]

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MONTHLY CATALOGUE.

THEOLOGY.

ART. 10.—*A Letter to the Right Rev. Thomas Burgess, D.D. F.R.S., and F.A.S. Lord Bishop of St. David's: containing Remarks on his Lordship's Introduction to the Doctrine of the Trinity, and to the Athanasian Creed. By a Clergyman of the Church of England.* Pp. 92. Rodwell. 1815.

THOUGH unalterably attached to the principles of the established church, we are yet sensible of the manifold advantages arising from theological controversy. Conscious that doubts can be removed, error supplanted, and truth extend its dominion, only by calm inquiry and dispassionate argumentation, we are ever ready to lend our support to the promulgation of opinions, candid in themselves, and advanced with temper, ever disposed to cherish the spirit of discussion, when mild in character and uninflam-matory in purpose.

The author of the epistle before us (we have some suspicions of his being a "clergyman" of any church) claims respect for the very scrupulous adherence to decorum which distinguishes his pages. He asserts with caution, and examines without partiality.

He questions with modesty, and combats without fury. And the whole strain of his reasoning is so moderate, yet so manly, that we think no one, of whatever persuasion, can peruse the tract, and not be fully convinced of the rectitude of his intentions.

The main object of the address is, to expostulate with, rather than to assail, the Bishop of St. David—to express doubts of, rather than to deny, the verity of the positions, contained in his "Introduction to the Trinity, and to the Athanasian Creed,"—and to prove, that, admitting the Trinity to be revealed in the Scriptures, it is not so clearly and explicitly revealed as to warrant the assertions of the Bishop, that "It is the great purpose of the gospel;" "the faith which makes us Christians;" "the faith which, except every one do keep whole and undefiled, WITHOUT DOUBT, he shall perish everlastingly." The writer is not a Unitarian, neither is he a Trinitarian; though he confesses he approaches "much nearer to" his "Lordship than to Mr. Belsham." But, eager in the pursuit of truth, and anxious to ascertain whether the doctrine of the Trinity be built upon irrefragable evidence, and if so, whether belief in it be indispensable to salvation, he enters into the investigation with a patience of research and coolness of mind, which are highly honourable to himself, and cannot fail to give general pleasure. He displays, moreover, no small portion of learning, acuteness, and discrimination.

As a specimen of his style, we quote the ensuing paragraph.

"Instead then of that severe law which, in obedience to the Athanasian Creed, has been passed on the Christian World, I could wish to substitute something of a much milder nature; something far more congenial with the spirit of our religion and the benevolence of its great Author; and am disposed to think, that the faith or belief which makes a man a Christian is a belief that the Scriptures of the Old and New Testaments are revelations from God, the one by Moses, the other by Christ; and every one who has this faith is a Christian, whether he does (*do*) or does (*do*) not believe in the Trinity; whether he does (*do*) or does (*do*) not believe in Transubstantiation or Predestination, or any other controverted point. If he is (*be*) a Jew who believes in the Old Testament and the divine mission of Moses, strange indeed if he is (*be*) not a Christian who believes in the New Testament and the divine mission of Christ. If a man then shall take the Scriptures for his guide, and endeavour to understand them *as well as he can*, he is a true sincere Christian. These terms of acceptance every good man must wish to be true: but the opposite opinion every good man like your Lordship, even while he holds it, must, from the very bottom of his heart, wish to be false. This profession of faith throws open the gates of Heaven to all sincere inquirers, however erroneous and absurd their notions may appear to other Christians. This admits of salvation as far as faith is concerned, for all who believe the Christian Revelation; for Trinitarians,

whether Athanasians, Realists, or Nominalists; for Arians, high and low; for semi-Arians, Unitarians, and every other denomination of heretics, as they have been called, which the fruitful controversy of the Trinity has produced. This makes allowance for the influences of education and habit, and for that infinite variety of tempers, dispositions, and capacities which we observe in the world; and it also provides for that *peculiarity*, that *eccentricity* of intellect, which is sometimes seen among the sons of men. Perhaps you will say, that these men are heretics. It may be so: but till some guide, more infallible than the Pope, shall answer the difficult question, What is heresy? I cannot, amidst the great variety of opinions which good men hold, say who is the heretic. Is it not much better to leave such things to the great Searcher of hearts?"

ART. 11.—*Four Sermons preached in London, at the Twenty-first General Meeting of the Missionary Society, May 10, 11, 12, 1815; by the Rev. Angus M'Intosh, A.M. Tain; Rev. James Boden, Sheffield; Rev. John Hyatt, London; Rev. M. R. Whish, A.M. Bristol. Also the Report of the Directors, and a List of Subscribers. Published for the Benefit of the Society. Pp. 68, independently of the Report and List. Williams and Co. 1815.*

THESE sermons reflect much credit on their respective authors. Ardent devotion to God, clear exposition of his saving precepts, earnest exhortation in his Son's name, and pious zeal in the cause of pagan conversion, are their distinguishing features. Our limits will not allow us to give quotations from all; but we shall cite a passage from the first, which will serve as a general specimen. The text is taken from John xvii. 3, "And this is life eternal, that, they might know thee the only true God, and Jesus Christ, whom thou hast sent." After commenting on the instructive beauty of this sentence, and its encouragement to the dissemination of the Word, Mr. M'Intosh thus proceeds—

"But though the reading of the Scriptures is well fitted to produce the happiest effects, and is often blessed for the salvation of sinners, the institution of preaching seems to be the great mean employed by the head of the church for bringing sinners to the knowledge of the truth, and for building up his saints in their most holy faith. It is his command to those whom he hath allowed to be put in trust with the gospel, to preach the gospel to every creature: and the Apostle of the Gentiles tells us, that faith cometh by hearing, and hearing by the word of God—preached by those that are sent. And how shall they hear, saith the same Apostle, without a preacher? and how shall they preach unless they be sent? I cannot convey my sentiments on this subject in stronger or more appropriate terms than have been used by one who has lately pleaded the same cause before this Society: 'that

I may do full justice,' says he, 'to the cause which I now plead, before God, angels, and men, I must call the public mind seriously to contemplate, that the utmost exertions of all the Bible Societies in the world, detached from the living labours of enlightened and faithful missionaries, would entirely fail as to the effect of introducing and establishing the kingdom of the Saviour in any one heathen country. The Bible may be translated, and zealously conveyed into such countries; it may be received and looked at for awhile as a curiosity; it may operate even to create a prejudice in favour of Christianity; it may even be the instrument of conversion in a few singular cases, by the more unusual sovereign agency of the Holy Spirit: but where any extensive and permanent effects are to be accomplished, living interpreters and publishers of the truths of the Bible, and examples of their power, must be prepared and sent forth, that 'the eyes of the heathen may see their teachers.' This is the way wherein, according to all the past history of the church—according to every statement which the Bible itself exhibits, we are authorized to expect the kingdom of Him who ascended on high, leading captivity captive, and gave gifts to men: and he gave some apostles, some prophets, and some evangelists, and some pastors and teachers, for the work of the ministry, for the perfecting of the saints, till we all come in the unity of the faith. Let it not then be imagined, that the heathen world is to be subdued and converted by the Bible alone. Though it were at this moment full of Bibles, still, from the throne of the adorable 'Three who bear record in heaven,' would sound the voice, 'Whom shall I send, and who will go for us?' The voice would still proclaim, 'Depart; I will send thee far hence among the Gentiles.' 'Go ye into all the world, and preach the gospel to every creature.' " *

The Missionary Society certainly claims the strenuous support of all who are zealous in the cause of humanity and religion. The dictates of the former unite with the commands of the latter, to render imperative the duty of enlightening our fellow beings with the rays of the gospel, in whatever clime their lot may be cast. What labour more pleasing to a true Christian, what service more acceptable to God, than the converting of idolatrous man, and making him acquainted with the means of salvation? This is the great object of the Missionary Society;—and it affords us unfeigned delight to state, that already has it been effected to a very considerable extent. The islands in the South Sea—China—the principalities of India—a large portion of Africa—Malta—North America—and the West Indies, have experienced vast benefits from the indefatigable exertions of the delegates of this institution, and promise to become regions, wherein the truths of Holy Writ will be very generally acknowledged.

* Rev. John Love's Sermon, 1812.

HISTORY.

ART. 12.—*An Historical Sketch of the French Revolution; with Original Anecdotes. Part I.—From the taking of the Bastile to the breaking up of the National Convention. Part II.—From the Directory to the Fall of Buonaparte.* By ROBERT THOMPSON, an Eye-witness to (of) the Events. Part I. Button and Co.

To ascertain the proximate causes and nicer machinery of the French Revolution is a task for some future Machiavelli. But there can be no doubt that its fundamental organization and remote impulsions existed in the imbecile despotism of the family it dethroned. The system of government pursued by that family may be described in the abstract as radically vicious, and suicidal. The monarch might with more propriety be considered as the tyrant of the Aristocracy than the ruler of the nation. The costly despotism of the Sovereign exhausted the coffers of the nobles, and the gaudiness of his court at once awed and seduced them into subjection; the ostentatious pomp of Paris was naturally imitated by its worshippers in their own domains; and the mass of the people, vassals of a degenerate *noblesse*, were crushed by the double taxation of royal and aristocratical extravagance. A religion which easily adapts itself to all the vices of human nature, consolidated and upheld this withering system. Philosophy was impiety, political enquiry was treason: they were visited as crimes—and if any enlightened person were to give it as his opinion, that in France, up to the Revolution, more bold and original talent was murdered in prisons and dungeons than has since that period illumined Europe, we should not feel disposed to dispute the soundness of his assertion.

The present pamphlet does not admit of any critical analysis. Mr. Thompson's "*Historical Sketch*" has scarcely any relation to history. It is a remorseless tirade against the Revolution, and almost all the Revolutionists. Yet he is rather fierce and vulgar than high-toned and eloquent. He has some ability; but rage will not allow him to reason—detraction forbids him to be dignified. Was this brochure written originally in *prose* or *verse*? Was the *prose* interpolated in the *verse*, or the *verse* in the *prose*?

POETRY.

ART. 13.—*Succisivæ Operæ; or, Selections from Ancient Writers, sacred and profane, with Translations and Notes.* By the Rev. H. MEEN, B.D. *Author of Remarks on the Cassandra of Lycophron.* Pp. 124. Rivingtons.

THIS is a complete literary *olio*; or, as the author terms it, a "publication of literary scraps." Translations from Lycophron and Pindar, with a copious array of comments—A Greek Anacreontic by Barnes—Verbal criticisms on Lycophron—Horace—St. Paul—St. Luke—St. James, &c. &c. are successively served

up; and prove Mr. Meen a man of learning and observation. The versions are, in general, remarkable for their fidelity:—but for spirit and poetic tone, those of Lycophron decidedly claim the preference. There is an exalted inspiration, an irregular but glorious sublimity in Pindar, which we look in vain for in Lycophron; and which it is no derogation to Mr. Meen to say, he by no means equals. On the other hand, Lycophron, though truly a poet, was one of the second order. His Cassandra, certainly, contains some bursts of superior genius; but its chief features are smoothness and ordinary conception. To transfuse his characteristics is, therefore, no impracticable task. And it is not too much to assert, that Mr. Meen here succeeds in his attempts. The following will serve as a specimen.

Cassandra laments the fall of Troy, and the subversion of Dardanus's tomb—

“ Twice and again my tears for Ilion flow,
Doom'd to behold fresh spectacles of woe;
When swords the mightiest of her chiefs shall slay,
And flames in ashes her proud structures lay.
Yes; for my town fresh tides of sorrow spring,
And for the tombs of many an ancient king:
For his the chief sepulchral piles among,
The diver's tomb, from Atlas daughter sprung.
Like Ister's boar, he stems the beating tides,
A solitary swimmer, girt with hides.
Saos, the Corybantes' guarded seat,
He left; fleet swimming, like the fowl of Crete.
He left Zerinthus, in whose secret caves
The dog-destroying goddess nightly raves:
What time vindictive Jove, in bursting rains
Descending, pour'd a deluge on the plains;
When the tall towers, that long the storm withstood,
Bow'd to the blast, and sunk beneath the flood;
When the pale wretch, exerting every limb,
Saw death before him, and still strove to swim.
To groves and vineyards, whales and dolphins stray'd,
Devour'd the mast, and on the vintage prey'd;
And hungry sea-calves, eager to be fed,
Rush'd to men's roofs, and shelter'd in their bed.”

ART. 14.—*Poems by William Cowper, of the Inner Temple, Esq. In Three Volumes. Vol. III. Containing his Posthumous Poetry, and a Sketch of his Life. By his Kinsman, JOHN JOHNSON, LL.D. Rector of Yaxham with Welborne, in Norfolk. F. C. and J. Rivington, Simpkin and Marshall, &c, 1815.*

EVERY relic of such a man and such a poet as Cowper, is precious in the estimation of virtue and genius. The name of this

eminent individual is associated with the sweetest sentiments of religion; for the piety of his life was instilled into his works, which are not less remarkable for their purity of precept than their originality of thought and potency of diction.

We conceive Dr. Johnson to have performed a very acceptable service to the lovers of poetry, and the admirers of Cowper, by the present publication. The volume contains a "copious, but careful selection from the unpublished poetry" of his amiable and admirable relation: the selection appears to have been made with great judgment, since we can sincerely say, that none of the pieces are unworthy of their distinguished and lamented author. The translation of Vincent Bourne's "*Strada Philomela*" is truly Cowperian—it unites brevity with fullness, and simplicity with pointedness.

" The shepherd touch'd his reed; sweet Philomel,
Essay'd, and oft essay'd to catch the strain,
And treasuring, as on her ear they feel,
The numbers, echo'd note for note again.

The peevish youth, who ne'er had found before
A rival of his skill, indignant heard,
And soon (for various was his tuneful store)
In loftier tones defied the simple bird.

She dar'd the task, and rising, as he rose,
With all the force, that passion gives, inspir'd,
Return'd the sounds awhile, but in the close,
Exhausted fell, and at his feet expir'd.

Thus strength, not skill, prevail'd. O fatal strife,
By thee, poor songstress, playfully begun;
And, O sad victory, which cost thy life,
And he may wish that he had never won."

The versions from the Anthology are, in general, very beautiful and limpid reflections of those exquisite remains. Of these, many are elegiac; but we shall quote one of the lighter kind. It is

" AN EPITAPH.

" My name—my country—what are they to thee?
What, whether base or proud, my pedigree?
Perhaps I far surpass'd all other men—
Perhaps I fell below them all—what then?
Suffice it, stranger! that thou seest a tomb—
Thou know'st its use—it hides—no matter whom."

ART. 15.—*British Heroism, exemplified in the Character of his Grace, Arthur, Duke, and Marquis of Wellington, and the brave Officers serving under his Command, in Holland, the East Indies, Portugal, Spain, and France.* By WILLIAM SMITH, Sunderland. Gale and Co. 1815.

NOTWITHSTANDING the Latin mottos, we shrewdly suspect this versification of the Gazettes to be the production of some idle or insane worshipper of St. Crispin. It is not very honourable to the cause in which Marshal Wellington and his army have distinguished themselves, that their *heroic* achievements should be commemorated in such cobbled trash as the following :—

“ To prove that merit has its due reward,
In every country honours are prepar'd
In bright succession, greet th' heroic name,
MARQUIS OF WELLINGTON! well known to fame;
Rod'rigo's dukedom faithful Spain bestows,
And Conde d'Vimiera Portugal shows
Marquis of Vedra gratitude displays,
And owns the hero's well-deserv'd praise
Proves by high honour on the emblazon'd shield,
The laurels gain'd on the embattled field.
Segovia left th' intruder's direful sway,
Marks his fell footsteps, nor permits delay.
Successful efforts crown the British arms,
The Peninsula's nearly freed from harms.”

Mr. Smith gives us to understand that this is his *first* attempt. We trust, for his own sake, that it will prove his *last*. We feel for his subscribers.

DRAMA.

ART. 16.—*The Golden Glove, or The Farmer's Son; a Comedy in Five Acts: with some Poetical Sketches on Occasional Subjects.* By JOHN LAKE, Author of the “*House of Morville*,” a Play acted some time since at the Lyceum Theatre. Ridgway.

“THE GOLDEN GLOVE” is so markedly superior to at least nineteen out of twenty of the dramas brought out at the theatres, that we should have felt surprised at the information in the preface (which, by the way, we wish had been rather less flighty) of its rejection from the boards, had not the author mentioned, in an advertisement, his want of *patronage*.

The plot of this comedy is simple, yet contrived with skill: and interesting, if not altogether probable. The dialogue is spirited, well adapted to the characters, and sparkles with wit and *equivoque*. We extract the following portion of a scene, as a specimen of Mr. Lake's talents. The interlocutors are Sir Petu-

lant Vanmore, a brainless baronet, afflicted with the passion of authorship, and Pounce, a wheedling country bookseller, his dependant.

"Sir. P. Master Pounce, master Pounce, how do you do?

Pou. Ever at your honour's service.

Sir P. Well, how goes (go) on things with us now? My Systems are published I find: are they read? do people buy them?

Pou. Ah, Sir Petulant, your name is abroad—excuse me for any thing further, I hate flattery.

Sir P. Well, well, so do I: but I do think my Essays on Health and Longevity will be of use to the world.

Pou. Walk out, Sir Petulant, walk out, and look at the apothecaries' shops: bills up at all the windows: nothing but shops to let, shops to let, every where. The doctors are done for, Sir Petulant, I assure you.

Sir P. Poor dogs! poor dogs! I thought it would be a sad explosion about their ears. Yet I am almost sorry I had my name put to these books: one is so much talked of.

Pou. Ah, Sir Petulant, you are talked of indeed; your name is in every body's mouth.—(Aside:) He takes it. The infinite benefit you have done to mankind, think on that, Sir Petulant, think on that. Well, I'll not tattle; but it is talked of, very much talked of indeed——

Sir. P. What is talked of?

Pou. They do say it has been mentioned in Parliament, and that by some of the leading ones too.

Sir. P. What is talked of? What has been mentioned in Parliament?

Pou. Only a little snug statue for your honour in a corner, with a neat copy of the Essays in your hand—that's all, Sir Petulant, that's all.

Sir. P. (Whistling and walking about, as much flattered). I'll not suffer it: no I'll have no statues: I'll be contented with the fame of my writings."

Mr. Lake informs us, in his Preface, that he has begun "a Heroic Drama, of the tragic kind, on a national subject;" we shall be happy to see it. Auguring from his talents in comic composition, we feel justified in asserting, that if his forthcoming drama should be equal in its kind to the "GOLDEN GLOVE," it will deserve a very distinguished place among modern tragedies.

NOVELS.

ART. 17.—*Alicia De Lacy, an Historical Romance.* 4. vols. Pp. 348, 362, 358, 312. Longman and Co.

WE are left to discover the writer of these volumes, by a reference to a former work, intitled "Loyalists;" a reference not

very readily made amid the torrent of similar performances which of late years has swollen our Catalogues. If memory serves, however, the publication referred to bears the name of Mrs. West, and we marvel much at her present omission of that important announcement.

Mrs. West says she was advised to combine history with fiction; to date the story in those remote times, the transactions of which not being minutely recorded, would admit the introduction of ideal circumstances; and that the manners of romance are more calculated for such a mixture of fable and reality, than those which are appropriated to a modern novel. We cannot accord with such advice. To mingle real with fictitious characters, will give a wrong bias to the minds of those not deeply read in history, and lead them to believe the fictitious part of the work a recital of historical events.

Fiction is the right of novelists. It seems to have originated in the east; and no composition is more fraught with entertainment than the Arabian tales. The warmth of the climate and the luxury of the inhabitants induced them to fill up the measure of their time in amusing each other with tales, spun from the imagination. Had they in such tales introduced the history of their country, or great national events, it would have become impossible, at this distant period, to have discriminated the truth. We find that Clearchus, a disciple of Aristotle, wrote a series of fictitious love adventures, and acquired much celebrity by this species of composition. But these stories, and many others of ancient times, are tinctured with an obscurity which the public eye would not admit in our refined days.

When the Roman games gave place to tilts and tournaments, novelists clad their heroes in armour, and sent them upon knight-errantry. Their female characters, though all meekness and chastity, were moved by feats of arms and deeds of chivalry, and willingly viewed the ferocious and sometimes deadly tilts, by which their favours alone could be won. Such was the prevailing taste during the reigns of the Plantagenets, and the houses of York and Lancaster. In those ages novelists often blended fiction with the events of the times, which caused many erroneous assertions to creep into what was intended to be the history of our country; and the delusion thus begun, continues in many instances, to this day. Even the Bard of Avon has fallen into this error. The unread, to this day, believe the person of King Richard the Third to have been mis-shapen and deformed, whereas he was of "middle stature, and well proportioned."

This delineation of ferocity and knight-errantry continued many centuries; but Cervantes, in his incomparable burlesque romance of *Don Quixote*, eradicated the cankering root of this fictitious bombast; and Le Sage, in his *Gil Blas*, introduced legitimate novel writing. Our countryman, Fielding, rivalled him in his *Tom Jones*; while his cotemporaries, Smollet, Richardson, Mac-

kenzie, and a few others, fixed the standard of novel writing; but none of them introduced history into their fascinating tales. It would have hurt, rather than assisted, the effect; and, though Smollet was one of the best historians of our own country, we do not find a single historical fact interwoven with his novels.

We cannot, therefore, approve of the plan of "*Alicia DeLacy*"—we object to the momentous proceedings and glorious achievements of our ancestors in the reign of the Edwards being made subservient to the plot of a modern novelist.

If, however, considered altogether as fiction, these volumes may be read with much satisfaction.

ART. 18.—*Auberry Stanhope, or Memoirs of an Author.* By JANE HERVEY, 3 vols. Pp. 292, 301, 279. Newman and Co.

A SEVERE satire upon the "midwives of the muse"—those kind-hearted souls to whom each starvling author must, perforce, do homage for his scanty means. Scorning fear, defying persecution, and in the very face of that legal maxim which makes *truth* the worst of libels, does this author, tell, "the secrets of his prison-house," and expose the intrigues of the great *emporium librorum* of Paternoster-Row.

With little less temerity perhaps, do we recommend this author's *experience* to all who unhappily labour under the *cacoëthes scribendi*.

ART. 19.—*A Father as he Should be; a Novel.* By Mrs. HOFFLAND. 4 vols. Pp. 262, 276, 274, 291. Newman and Co. 1815.

SIR FRANCIS Mowbray, a wealthy baronet of thirty-five, becomes enamoured of a young widow in distressed circumstances, whom he observes at a fishmonger's, buying (of all things last to be thought of in such a case) a lobster! He follows, but loses sight of her in some of the narrow streets of the metropolis. The cha-grin of the stricken lover is thus described—

"Sir Francis pursued his way mechanically, for the more he ruminated on the appearance of this apparently-forlorn being, the more he found himself interested for her. He could not doubt her poverty: there was something in her haggard face which indicated literal starvation; and, although reason seemed to forbid the conclusion, since it was by no means likely that a person so situated should be purchasing a luxury, yet he could not help believing it, and feeling that desire to relieve her wants, which is the first wish of humanity in cases of positive necessity. The Baronet's wishes, though not yet submitted to his own investigation, went far beyond this species of instinctive comparison—he would have poured balm into the heart of this daughter of

sorrow—he would have illuminated her lonely and bereaved dwelling with the day star of hope.”

The Baronet searches and watches, day after day, in the neighbourhood of the fishmonger. At length he espies her emerging from a chandler's shop in the neighbourhood of St Alban's Street, at the moment he enters on his accustomed watch. He follows her to her wretched lodgings, finds the lobster was for her *sick child*, becomes more deeply in love; and finally marries the fascinating widow. He proves himself the best of husbands, the tenderest father, and the warmest friend—in fine, “the father as he should be.”

It is quite allowable in a novelist to contrast characters—to mark the difference between virtue and vice. To this end Mrs. Hoffland has, ingeniously enough, introduced the family of Lord Wellbrooke—consisting of a virtuous wife, a dutiful son, and an amiable daughter; while the nobleman himself is, in every thing, the father as he should *not* be.

Mrs. Hoffland has been a voluminous novel writer; though we have looked into only one of her works,—“Ellen the teacher, a tale for youth,” of which we made favourable mention in our Review for April last. There are in her present work, notwithstanding the common place introductions of the hero and heroine, several domestic scenes arranged with considerable judgment. Again, there are others which are better adapted for romance. Most of the characters are well imagined; the moral is good, and the tale a lesson for married men in their grand climacteric, who are not absolutely incorrigible.

MISCELLANEOUS.

ART. 20.—*Picture of Paris; being a Complete Guide to all the Public Buildings and Curiosities in that Metropolis: to which is added, an Almanack of the Pleasures of Paris, in Winter and Summer; containing a Full Account of all the Theatres, Places of Amusement, Balls, Fetes, &c. &c. at Paris, and in its Environs: accompanied with six Descriptive Routes from the Coast to Paris, and Full Directions to Strangers on their First Arrival in that Capital. Embellished with Maps and Views. By LOUIS TRONCHET. Fourth Edition, Corrected and Enlarged. Sherwood and Co. 1815.*

THE merits of this little work consist in the conciseness and perspicuity with which it is drawn up. The directions to travellers are clear and ample. The list of Hotels and Coffee Houses, with programmes of their accommodations, *agrèmens*, and charges, will be found particularly full and useful. The Public Buildings,—Churches,—Palaces,—Bridges,—Hospitals,—Fountains,—Theatres, &c. are well though succinctly described, and the *Almanack of the Pleasures of Paris* comprizes in thirty-six pages a graduated

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catalogue raisonné of the amusements and seductions of that gay and voluptuous metropolis. The plates are passable; but we recommend the author to embellish his new edition with representations of the *new* buildings—viz. the column of the Grand Army—the Triumphal Arch in the Place de Carousal, &c. They would add much to the attraction of his work and might take place of some of the present engravings. The map of Paris is not altogether so accurate as we could wish: we in vain looked for the Pont d'Austerlitz. The list of sculptures and paintings in the *Louvre* has been compiled with considerable diligence, and is arranged with proper attention to the numerical order in which these superb objects of art are deposited in the various saloons. Napoleon's improvements are thus summed up—

“ He built three bridges across the Seine, the Pont Jena, des Arts, and d'Austerlitz; the pillar in the Place Vendome, the portico of the Palais Bourbon, the triumphal arch in the Place de Carousal, part of the new wing of the Louvre, the fountains on the Boulevard St. Martin and of the Ecole de Medecine. Napoleon also completed the palace of the Old Louvre, raised the new staircase of the gallery, improved and embellished the Luxembourg, ordered the outside of several palaces to be cleaned and repaired, and the dome of the Invalids to be gilt. He had commenced a triumphal arch at the Barriere de Neuilly, which from its magnitude was to have surpassed every similar edifice. The elevation of this building is already considerable, and forms a conspicuous object from the Tuilleries, the banks of the Seine, and all their vicinity.

“ But one of the grandest projects of Napoléon was to have opened a new street, ninety feet wide, and about two miles in length, extending from the triumphal arch in the Carousal, which was to have stood in the centre of it, through the whole length of Paris, over the ground of the street called Rue St. Antoine, till it joined the arsenal and the scite of the ground of the late Bastille at the Barriere d'Enfer, there to terminate in a fountain formed of an immense elephant of brass. The street was to have been named Rue Imperiale. If it had been completed, it would have made the most magnificent street in Europe; and the celebrated words applied to Augustus might, with equal truth, have been applied to Napoléon.”

A copious list of public places, streets, &c. is appended. We recommend M. Tronchet's book as an useful and economic guide to all persons intending to visit Paris.

ART. 21.—*Cary's New Itinerary; or, An Accurate Delineation of the Great Roads, both Direct and Cross, throughout England and Wales: with many of the principal Roads in Scotland. From an actual*

Admeasurement by JOHN CARY: made by Command of his Majesty's Postmaster-General for Official Purposes. Sixth Edition, with Improvements. Cary, Strand. 1815.

THE usefulness of this very comprehensive and clearly-drawn-up work has been long appreciated by the public; and we have observed with pleasure that Mr. Cary has laboured with praiseworthy and skilful diligence to render every successive edition of his "ITINERARY" more valuable, and worthy the extensive patronage which its general merits have ensured to it.

The present edition possesses a strong and peculiar recommendation in the addition of a very copious list, alphabetically arranged, of the places lying off the main roads—the places to which directions are given amounting to above 9,000. This must, of course, make it particularly serviceable to merchants, tradesmen, and their travelling agents; as well as to all persons whose connexions call them frequently from the metropolis.

ART. 22.—*Report of the Debate and Proceedings in the case of Robert Sherson, Esq. a senior Merchant in the Honourable the East India Company's Service, on their Madras Establishment; which took place at a General Court of Proprietors of East India Stock, held at the India House, in Leadenhall Street, London, on Friday, the 28th of April, and by adjournment, on Friday, the 5th of May, 1815; for the purpose of confirming a Resolution of the Court of Directors, presenting him with the Sum of Twenty Thousand Pagodas, as a Compensation for his pecuniary Losses and great Sufferings, by his Suspension, for upwards of Seven Years, from all the Situations he filled in the Service. Taken in Short-hand by Mr. Fraser, of Thavies Inn. Pp. 255. Longman and Co.*

THE case of Mr. Sherson appears to have been one of extreme persecution. It was briefly as follows. This gentleman had long held situations in the grain and customs' departments in the establishment of Madras. Having superintended the distribution of grain in the famine of 1798, he was elected one of a committee to whom was confided the grain collected to avert a similar calamity in 1807;—the Governor, Lord William Bentinck, at the same time recommending that, though only third in rank in the committee, he should be invested with the immediate management of the grain, under the supervisorship of that body. His nomination was opposed in council, though, it seems, without effect. Owing, however, to the envy and consequent confederacy of his deputy and certain of the committee, various plans were projected for the purpose, in the first instance, of procuring his removal from his new trust, and of ultimately obtaining his expulsion from every post to which he was appointed. A violent

hurricane soon after occurring, which considerably damaged the warehouses in which the grain was deposited, presented the wished-for facilities to the accomplishment of the magnanimous scheme. Under pretence of enquiring into the state of the grain, the public papers of the office were seized; and, on an alleged difference between Mr. Sherson's and the Cadjan accounts, (i. e. the accounts of the native clerks) accusations of fraud were preferred against him. The charge being countenanced by the committee, was referred by the Government to the Advocate-General, "who" (to use the words of an intelligent Director,) "instead of ascertaining if there were any legal proofs of guilt against Mr. Sherson," seems "to have adopted suspicions as facts, and therefore recommended" his "suspension from the service, and a prosecution to be commenced against" him "for losses incurred."—Such advice was morally certain of being well received. It was adhered to, to the very letter. Mr. Sherson was instantly and entirely suspended. And though he made every effort, not derogatory to a man of honour, to bring his conduct under immediate examination; and though a most satisfactory and luminous account was prepared, at the command of the Government, by the civil Auditor, he was denied the benefit of either audit or trial. In this situation he remained during eight months; when, much enfeebled by indisposition and almost worn out by anxiety, he found it necessary to return to Europe, to recover his health, and (if possible) to obtain redress at the hands of the Directors. Previously however to his being permitted to depart, the Government thought proper to compel him to give his personal security for 50,000 pagodas, and to produce certificates from three medical men on oath, declaring the necessity of his leaving India: the former of which demands included double the sum in which it was asserted he stood indebted to the company, and the latter was substituted for the usual sufficiency of a single unsworn certificate. Arriving in England, his first care was to lay his case before the Directors. Here again he encountered nothing but disappointment and chagrin. His memorials were treated as so much blank paper. At length, nine months after his absence, and while he was still in London, the suit was commenced at Madras. The trial, however, did not take place till the 28th of March, 1814, when the whole transaction was patiently and minutely canvassed. And though every art appears to have been employed, every stratagem resorted to, which the most industrious malignity could invent; the proceedings, which occupied no less than ten days, furnished not an iota of evidence tending to criminate Mr. Sherson. In short, the judges unanimously decreed the bill to be dismissed with costs. In consequence of this decision, Mr. Sherson renewed his applications to the Court of Directors; who, after a lapse of seven years, condescended, at last, to express their opinion, that the Government of Madras

had acted *erroneously*, and proposed, as a compensation for his multiplied sufferings and privations, to present to Mr. Sherson the sum of 20,000 pagodas, which though far below his deserts, we rejoice to find by the Report before us, has since met the concurrence of a large majority of the Proprietary.

This statement speaks so powerfully for itself, that any comment from us would be quite impertinent. We cannot, however, withhold the remark, that we trust the publication of the pamphlet will work a great good; for no truth is more incontrovertible than that to correct malversation and misrule, which depend upon secrecy for impunity, the first thing to be done is, to give publicity to the arcana of their operation.

ART. 23.—*An Authentic Account of the late Mr. Whitbread: consisting of Facts and Anecdotes relating to his latter Days and Death, developing the Causes which led to that deplorable Event. With the genuine Report of the Inquest, now first published—taken in Shorthand, by Francis Phippen, the only Reporter present at the Sitting of the Inquest held in Mr. Whitbread's House. Including a brief Memoir of his Life. Illustrated by a Fac-simile Engraving of his Hand-writing and Autograph, from a Document in the Possession of the Publisher.* Pp. 42. Hone, Fleet Street.

THIS is a most interesting compendium of the facts connected with the lamented suicide of Mr. Whitbread. The distressing symptoms of the altered state of his mind, some time before the melancholy catastrophe, and the circumstances disclosed at the Inquest, are detailed with much clearness and precision. Of the authenticity of the account we entertain no doubt; and have only to add, that the admirers of political integrity will here find faithfully recorded the sad and untimely end of one of its most distinguished examples.

ART. 24.—*Tributes of the Public Press, to the Memory of the late Mr. Whitbread; being the Memorials and Characters of that eminent Man, which have appeared in the different Journals since his lamented Death.* Pp. 32. Hone, Fleet Street.

THE public press never before presented such tributes of respect to a great public character. They are here collected and form a pamphlet of unusual interest. We cannot forbear to observe, however, that our journalists have, in this instance, strictly adhered to the maxim of the world;—to award to merit when dead, the just tribute of respect, which, when living, was uniformly refused.

ART. 25.—*The Philosophic Mouse; or Pleasing Explanation of some Philosophical Subjects, included in the Narrative of a Mouse.* By JONATHAN GREAVES. Pp. 128. Darton.

THIS mouse is a very entertaining and observant little animal. His adventures bring him acquainted with the elements of Chemistry, Astronomy, and the laws of Electricity, which he details with much neatness. We congratulate him on his acquirements, and feel no disposition to treat him, as though we were of the feline community. He is rather too loquacious, however, on irrelevant subjects.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Tracts on the Origin and Independence of the Ancient British Church, on the Supremacy of the Pope and the Inconsistency of all Foreign Jurisdiction with the British Constitution, and on the Differences between the Churches of England and Rome. By the Bishop of St. David's. Second ed. with additions, 8vo.

The Restoration of Israel. By R. Joseph Crooll, Teacher of the Hebrew Language in the University of Cambridge. And an Answer, by Thomas Scott, Rector of Aston Sandford. 8vo.

Twelve Lectures on the Prophecies relating to the Christian Church, and especially to the Apostacy of Papal Rome; preached at Lincoln's Inn, from the Year 1811 to 1815, being the Ninth Portion of the Warburtonian Lectures. By Phillip Allwood, B.D. Fellow of Magdalen College, Cambridge. 8vo.

Practical Sermons for every Sunday in the Year. Vol. III. 12mo.

Messiah's Advent, or Remarks on the Moral Tendency of the Doctrine of Christ's Manifestation in the Flesh.—By Samuel Chase, M.A. 8vo.

An Essay on the Doctrine of the Trinity; attempting to prove it by Reason and Demonstration. By the Rev. James Kidd. 8vo.

A Commentary on the Book of Psalms. By Bishop Horne. With a Memoir and Life of the Author. 2 vols. 24mo. (Suttaby's Edition).

A Sermon preached at Leeds, April 16, 1815, on Occasion of the Execution of Mr. J. Blackburn, for Forgery, with Details of Conversations with him dur-

ing his Confinement. By R. W. Hamilton.

Four Sermons preached in London at the Twenty-first General Meeting of the Missionary Society, May, 1815.

An Analysis of the Sixth Chapter of St. John, illustrated by Extracts from Gibbon's Rome. 8vo.

Church in Danger, in a Letter to Lord Liverpool. By the Rev. Richard Yates. 8vo.

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Toland's History of the Druids. By R. Huddleston. 8vo.

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Memoirs of eminently Pious Women of the British Empire. A new Edition, corrected and enlarged, by the Rev. Samuel Burder. 3 vols. 8vo.

Memoirs of the Life of the Rev. R. Price, D.D. F.R.S. By W. Morgan, F.R.S. 8vo.

An Authentic Account of the late

Mr. Whitbread, consisting of Facts and Anecdotes relating to his latter Days and Death; with the Report of the Inquest, and a brief Memoir of his Life. By F. Phippen. 8vo.

MEDICINE.

A General System of Toxicology, &c. &c. By M. P. Orfila, M.D. of the Faculty of Paris, Professor of Chemistry and Natural Philosophy. Translated from the French. Vol. I. Pt. I.

Observations on the Epidemical Diseases in Minorca, from the Year 1744 to 1749, &c. &c. By George Cleg-horn. Fifth Edition.

A View of the Relations of the Nervous System, in Health and in Disease. By D. Pring. 8vo.

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MISCELLANEOUS.

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Ditto, (Rivington's), New Series, 1814.

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The Piano-forte Pocket Companion, or a Popular View of the Science and Practice of Music. 12mo.

TO CORRESPONDENTS.

We beg to acknowledge the receipt of Mr. YATES's publication, "The Church in Danger." It certainly would have appeared in the present Number, had it been sent earlier. When it reached us, the body of the Review was in the Printer's hands;—and the subject is too important not to merit more ample consideration than is usually given to articles in the Catalogue. It will occupy a place in our next.

Announcements of numerous works in the press have been received. When published, we shall have pleasure in promptly speaking of them, if forwarded to us in time. But it is inconsistent with our plan to give notices *à priori*.

We have received many intimations from Subscribers of the non-receipt of the CRITICAL REVIEW, on the day of publication. We assure them that the work is always ready for delivery on the last day of the month. The error must reside entirely with their booksellers.

Sharp is too acute for our wits;—his hints are altogether incomprehensible.

A. B. C. will do well to learn his alphabet before he again meddles with Reviewers.

We are sorry not to be able to comply with the wishes of M. M. in his letter, dated Bristol.

We request to return our thanks to C. P. He will find that his suggestions have been attended to.

* * In the next Number, which will comprise more than thirty articles, the following works will appear:—

Yates's Church in Danger.
Ensor on Catholic Emancipation.
Scott's Paris. M.
Gall and Spurzheim's Craniology.
Byron's Hebrew Melodies. M.
Gamble's Howard.

Kohlmeister and Knoch's Voyage from Okkak to Ungava Bay.
De la Touche's Denonciation au Roi,
&c. M.
Amurath, Prince of Persia.
Bowles's Missionary, a Poem.

ERRATA.

Page 9, l. 24, dele "the."

for "Van Helmart," read "Van Helmont."

Page 11, l. 34, for "medicis," read "medici."

Page 94, l. 11, for "methodos," read "methodus."